Minutes of the Sixty-Fourth Meeting
Central Committee of the World Council of Churches
15-21 June 2018
Geneva, Switzerland

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1. Prayers and Bible Study

Morning prayers took place in the Ecumenical Centre chapel.

1.1. Opening prayer, Friday June 15

The Scripture reading was from 1 Thessalonians 5:13b-24. The sermon was given by Rev. Dr Sang Chang (Presbyterian Church in the Republic of Korea), WCC President from Asia, on the theme of "This is God's will in Christ Jesus". She shared a personal story from her childhood, when she and her mother were saved by a prayer she made in a shed, and about a woman taking pity in them pleading with the soldiers, as they were fleeing from North Korea to South Korea.

1.2. Morning prayer and Bible study, Saturday June 16

The Scripture reading was from Acts 2:42-47.

Bible study was led by H.E. Archbishop Mor Dionysius John Kawak (Syrian Orthodox Patriarchate of Antioch and All the East). He pointed out that there are three marks of a healthy church: continual devotion to the Lord, to His people, and to His work in the world. Buzz groups discussed how diaconal ministry was understood in the early church, and what our role should be in order to help churches in need, especially during difficult times. The Bible study concluded by tying the theme to 1 Timothy 6:18.

1.3. Anniversary worship, Sunday, June 17

The worship service was held in the St Pierre Cathedral in Geneva and was an ecumenical celebration on the occasion of the 70th anniversary of the World Council of Churches. Greetings were given by the Rev. Emmanuel Fuchs, pastor and president of the Protestant Church of Geneva. Bishop Dr Mary Ann Swenson (United Methodist Church), vice-moderator of the WCC central committee welcomed everyone to the celebration. The Scripture reading was taken from Ephesians 3:1-21. His All Holiness Ecumenical Patriarch Bartholomew gave the sermon. His All Holiness, referring to Metropolitan John (Zizioulas) of Pergamon, said that the unity and the catholicity of the church are closely related, since catholicity also means uniting "historical identities and traditions, so that they can be transcended in the unity of the body of Christ". The Ecumenical Patriarch reminded the congregation that churches still need to work to overcome divisions, but also, referring to the Holy and Great Council of the Orthodox Church, that on the path towards a common understanding, we need to place our hope in the work of the Holy Spirit.

The anniversary celebration continued after the service with refreshments provided by the local congregation outside the cathedral.

1.4. Morning prayer and Bible study, Monday June 18

The Scripture reading for the morning prayer was Genesis 12:1-9.

Bible study was led by Rev. Dr Rudolf von Sinner (Igreja Evangélica de Confissão Luterana no Brasil) and Moderator of the WCC Commission on Education and Ecumenical Formation. He elaborated on the story of Abraham, the text being stories from the beginning of history, and how pilgrimage itself is led and understood by stories. The way emerges as we walk, where we are going shall be discovered on the way. Buzz groups shared their thoughts on two questions: What is it that moves you to be on this pilgrimage? What are the obstacles you find on this pilgrimage?

1.5. Morning prayer and Bible study, Tuesday June 19

Morning prayer and Bible study took place at the Bossey Ecumenical Institute. The Bible reading was taken from Luke 24:13-35.

The Bible study was led by Rev. Dr Micheline Kamba Kasongo (Église du Christ au Congo - Communauté presbytérienne de Kinshasa). She shared a personal reading of the passage based on being a scholar, and taking into account her personal experience living with disability. The story about the disciples' meeting with Jesus on the road to Emmaus ends with transformation at the moment where Jesus breaks the bread. It is a good picture of the pilgrimage. Transformation is singular, but it is also plural. When you are agents of transformation, you need to be transformed yourself. Buzz groups shared reflections on three questions: Is God calling you to go deep in your life? What does it mean to be a transformed follower of Jesus Christ in your family, church and ecumenical family? In our societies we need people – disciples of Christ – to be transformed.

1.6. Morning prayer and Bible study Wednesday June 20

The morning prayer and Bible study on this day was especially designed to celebrate the 70th anniversary of the World Council of Churches and the 10th anniversary of the ECHOS Commission on Youth in the Ecumenical Movement. Members of ECHOS participated in the prayer.

The Scripture reading was from Acts 2:16-21.

Bible study was led by Rev. Tamsyn Kereopa (Anglican Church in Aotearoa, New Zealand and Polynesia). Traditionally the winter season was important because it allowed the time to discern the signs of the times. The church is only able to read the signs of the time by the help of the Holy Spirit. The Holy Spirit is given to all, even the servant, the elder, the weak. Children have a particularly important message to bring. The story of Pentecost is a story about God in relationship with humanity, through human beings in work throughout history. When recalling and being thankful for the prophetic voices in the history of the ecumenical movement, we must not fail to make the connection, to hear the voice of the prophet today, the voices of the babies, the elderly, the indigenous, and the people. Buzz groups considered their own dreams and visions for a while.

2. Opening actions

The central committee met in a hearing session.

2.1. Roll call and seating of substitutes and replacements

The moderator of the WCC Central Committee, Dr Agnes Abuom (Anglican Church of Kenya), welcomed the central committee, and requested the general secretary, Rev. Dr Olav Fykse Tveit, to read the roll call. The general secretary also welcomed the central committee, and reminded the participants of the available interpretation. He then read the roll call (Appendix 01).

The general secretary proceeded to read the list of substitutes for approval.

Dr Jeanette L. BOUKNIGHT	Christian Methodist Episcopal Church	Bishop Teresa JEFFERSON-SNORTON
Mr Birger NYGAARD	Evangelical Lutheran Church in Denmark	Ms Kirsten AUKEN
Rev. Dr Binsar PAKPAHAN	Huria Kristen Batak Protestan (HKBP)	Rev. Willem T.p. SIMARMATA
Dr Tyrone S. PITTS	Progressive National Baptist Convention, Inc.	Rev. Dr Carroll A. BALTIMORE
Rev. Dr Carlos SINTADO	Iglesia Evangélica Metodista Argentina	Rev. Daniel Angel FAVARO
Rev. Paul S. TCHE	Christian Church (Disciples of Christ) in the United States	Rev. Dr Sharon WATKINS
Rev. Karen Georgia THOMPSON	United Church of Christ	Rev. Geoffrey A. BLACK

The substitutes were accepted by consensus.

The general secretary read the list of replacements for approval:

Rev. Eddy ALEMÁN	Reformed Church in America	Rev. Dr Thomas DE VRIES
H.G. Bishop ANGAELOS	Coptic Orthodox Church	H.G. Bishop YOUANNES of Assiut
Rev. Dr Jeffrey CARTER	Church of the Brethren	Mr Stanley NOFFSINGER
Archpriest Mykola DANYLEVCH	Ukrainian Orthodox Church (Moscow Patriarchate)	Rev. Alexander VASYUTIN
Bishop Teresa JEFFERSON-SNORTON	Christian Methodist Episcopal Church	Dr Ulysses BURLEY
H.E. Archbishop Mor Dionysius John KAWAK	Syrian Orthodox Patriarchate of Antioch and All the East	H.E. Metropolitan EUSTATHIUS Matta Roham
Bishop Dr Christoph MEYNS	Evangelische Kirche in Deutschland	Rev. Jan JANSSEN
Most Rev. Dr Daniel SARFO	Church of the Province of West Africa	Most Rev. Dr S. Tilewa JOHNSON
Rev. Hrant TAHANIAN	Armenian Apostolic Church (Holy See of Cilicia)	Rev. Housig MARTIROSSIAN
Rev. Tauno TEDER	Estonian Evangelical Lutheran Church	Most Rev. Urmas VIILMA
Rev. Dr Emma WHITTICK	Church in Wales	Rev. Dr Sarah ROGERS

The proposals for permanent replacements are confirmed by the member churches of those who are replaced.

The replacements were accepted by consensus.

The general secretary informed the room that a count of people present in the room will be made for decision session to ensure a quorum.

The general secretary proceeded to read the list of apologies:

Mr Joyanta ADHIKARI	Bangladesh Baptist Church Sangha
Rev. Abednego ADINUGROHO	Gereja Kristen Jawi Wetan (GKJW)
Very Rev. Dr Artur ALEKSIEJUK	Polish Autocephalous Orthodox Church
Ms Iveta APOSTU	Orthodox Church in the Czech Lands and Slovakia
Bishop Samuel Robert AZARIAH	Church of Pakistan
Rev. Dr Carroll A. BALTIMORE	Progressive National Baptist Convention, Inc.
Bishop Dr Gustáv BÖLCSKEI	Reformed Church in Hungary
Ms Paula Marie DER MATOIAN	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Daniel Angel FAVARO	Iglesia Evangélica Metodista Argentina
Madame Conforte HOUENOU BONOU	Eglise protestante méthodiste du Bénin
Bishop Teresa JEFFERSON-SNORTON	Christian Methodist Episcopal Church
H.B. Patriarch JOHN X	Greek Orthodox Patriarchate of Antioch and All the East
H.H. Supreme Patriarch and Catholicos of All Armenians KAREKIN II	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Everdith Yaritza LANDRAU	Presbyterian Church (USA)
Rév. Nadou-Madje Martine Grace LAWSON-LATE ZINSOU	Eglise méthodiste du Togo
Mrs Jesca Bireri Laki LUKUDU	Episcopal Church of South Sudan and Sudan

Rev. Tafue M. LUSAMA	Ekalesia Kelisiano Tuvalu
Bishop Dr Alex Gehaz MALASUSA	Evangelical Lutheran Church in Tanzania
Mrs Marceline MBINGASANI MALUAVANGA	Église du Christ au Congo - Communauté baptiste du Congo
Prof. Dr Pekka METSO	Orthodox Church of Finland
Mrs Klaudija MILOSEVSKI	Serbian Orthodox Church
Rev. Jeanne Françoise NDIMUBAKUNZI	Eglise Anglicane du Burundi
Rev. Dr Wakseyoum Idosa NEGERI	Ethiopian Evangelical Church Mekane Yesus
Rev. Yam Kho PAU	Myanmar Baptist Convention
Mag. Elisabeth PAUSZ	Evangelische Kirche A. und H.B. in Österreich
Rev. Dr Endor Modeste RAKOTO	Eglise luthérienne malgache
Rev. Dr Sarah ROGERS	Church in Wales
Archbishop Onesphore RWAJE	Province de l'Eglise anglicane du Rwanda
Ms Sheila SALOMO	Gereja Protestan di Indonesia Bagian Barat (GPIB)
Most Rev. Dr Daniel SARFO	Church of the Province of West Africa
Rev. Emma Essie Dzoe SEPAH	Evangelical Presbyterian Church, Ghana
Rev. Willem T.p. SIMARMATA	Huria Kristen Batak Protestan (HKBP)
Mr Samuel Nderi WAIRIMU	Presbyterian Church of East Africa
Rev. Dr Sharon WATKINS	Christian Church (Disciples of Christ) in the United States
Bishop John F. WHITE	African Methodist Episcopal Church
Rev. Robina Marie WINBUSH	Presbyterian Church (USA)

The general secretary then welcomed all advisors and observers, introducing especially the moderators of the commissions:

Rev. Frank CHIKANE	Commission of the Churches in International Affairs
Metropolitan Dr Mor Geevarghese COORILOS	Commission on World Mission and Evangelism
Rev. Dr Susan DURBER	Commission on Faith and Order
Rev. Prof. Rudolf VON SINNER	Commission on Education and Ecumenical Formation

The general secretary then extended a special welcome to the guests from the Republic of Korea and the Korean Christian Federation:

Mr Ki-Suk AHN	Office of Religious Affairs, Republic of Korea
Rev. Myong Chol KANG	Korean Christian Federation
Mr Hyok Chol RI	Korean Christian Federation
Ms Kum Gyong RI	Korean Christian Federation
Ms Mi YUN	Korean Christian Federation

Former modearator fo the central committee, Rev. Dr Walter Altmann (Igreja Evangélica de Confissão Luterana no Brasil) and former general secretaries, Rev. Dr Konrad Raiser (Evangelical Church in Germany) and Rev. Dr Samuel Kobia (Methodist Church in Kenya) were also especially welcomed.

Stewards were received and welcomed by applause.

The moderator, Dr Agnes Abuom, also welcomed the guests, before giving the word to the general secretary to introduce the agenda.

2.2. Agenda

The general secretary started by introducing the theme, "Walking and Serving Together for Justice and Peace", chosen in the perspective of the 70th anniversary of the WCC. He then took the central committee through the programme and agenda of the meeting.

Dr Abuom added that there would be a short session to introduce the process of the search committee. She then opened the floor for questions for clarification.

Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem) observed that the agenda was very tight and seemed to be emphasizing the central committee as more of a celebratory event rather than a decision-making event. Committees have to interact with the plenary about the issues discussed and it would not be fair to bring them straight into decision-making without proper interaction. Committees should also have the right to discuss issues of other committees. He felt there was too little time for business, with the only session open for this work being reserved for selection of a new search committee. He then suggested to leave the agenda open, so that there could be necessary changes.

Dr Abuom explained that the executive committee recognised the concerns raised by the central committee members, and that the executive committee were particularly concerned about the time scheduled for the committees. The agenda will therefore be assessed as the meeting progresses.

H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) said that celebration is important during this anniversary year. He also welcomed the guests hoping they would feel that they are members of the ecumenical family and comfortable as the Holy Spirit is among us.

Rev. Dr Sofia Camnerin (Uniting Church in Sweden) noted that there was less time for decision-making altogether, but we will be able to make it if we ensure that we have time in committees.

Rev. Silishebo Silishebo (United Church of Zambia) said that committees need to receive feedback from the plenary, otherwise they would be isolated islands. He also noted that the regional meetings were too short for getting any business done. Consultation is critical as we come from different countries and need time to bring our minds together.

Rev. Marianne Brekken (Church of Norway) supported the point of having the possibility to exchange with the plenary. Many documents arrived late this week, and that makes it necessary for our business to be able to have ownership of the content.

The moderator received the comments on the agenda and appreciated the concerns raised. She particularly pointed out two things relevant to the committees' work; time for deliberation and time for drafting. There is a need for space for the rapporteurs to prepare drafts. When keeping in mind that the issues raised will be looked into, she asked whether the agenda would be in accord with the central committee.

The agenda was accepted by consensus.

2.3. Consensus decision-making

The moderator, Dr Agnes Abuom, invited Mr Georges Lemopoulos (consensus facilitator) to provide an orientation on consensus decision-making.

Mr Lemopoulos invited the central committee to reflect on the importance of the consensus method for WCC as a fellowship of churches. Decision-making is vital for an institution, but WCC is more than an institution, it is a fellowship of churches, which became clear from the work of the Special Commission on Participation of Orthodox Churches. It did not invent all this by itself, but simply reaffirmed the direction

already suggested by the Commun Understanding and Vision (CUV), that the WCC is primarily about being a fellowship of churches, and should remain and act as a fellowship of churches.

Therefore the aim of consensus is “building of a common mind”. Liturgically we say “in one mind, let us confess”. The primary task is to try to build this “common mind”, so that we can confess together. There is a prayerful dimension about it. As we refer to consensus methodology we use terms like discernment, a common mind, conciliarity, showing how close we come to conciliar fellowship rather than a secular one. This necessitates careful listening, and seriously considering the opinion and voice of the other. It also means that one cannot jump into decision-making.

A big asset of the consensus method is that it allows the consideration of minority positions: they have to be heard and have the right for opinions to be registered. This opens up new horizons regarding keeping everyone on board.

WCC is an institution too and it therefore has institutional requirements, such as elections etc., which are to be decided by vote. To avoid paralysing the decision-making processes, there are provisions to shift to voting procedures, although this needs wide agreement of the central committee.

Consensus building is meant to be a prayerful process, seeking an agreement on the best way forward, empowering one another rather than affirming ourselves. It is not a mechanical action to raise an orange card. It does not mean that we avoid open debate, but we go through this process in order to reach consensus. There are no losers or winners in consensus decision-making, but it is an exercise of building a common mind, giving everyone a sense of winning. It is not about unanimity, but about mostly agreeing, the feeling of being sufficiently heard, being ready to let the decision be made, being ready to accept the outcome, etc.

Consensus is very rich and can be described in a range of ways. It may mean to accept proposals, or accepting evaluation of a proposal, or we may agree to reject a proposal. We can agree that we have not reached majority, and we can then refer the issue to a later session. We can agree to leave the matter to further work. On one matter various opinions may be held, we can agree on that as a fact. This makes consensus a very rich method. Of course, we may have confrontations, and the way we move forward is important. If consensus suggests that we are deeply divided, we can stop for a moment and pray, enter into a prayerful atmosphere, discuss in small buzz groups, and ask ourselves whether we are asking the right question, or if there is a deeper level to affirm. We can suggest to adjourn the session and come back to the matter, or we can refer this to a smaller group, offering a consensus proposal later for common consideration. Consensus affirms various opinions. It can also be that the matter will be considered no further, it is not for us to deal with it. Or, that the matter needs to be resolved urgently, in which case we can shift to voting procedures.

Using cards is very important, the orange card indicating agreement, the blue card indicating disagreement. One can also cross the cards, meaning that we have heard enough, stop the speakers. You should use your cards as frequently as possible. If you feel you are in agreement with what is being said, show your orange card, if you have difficulties, show your blue card, it is not an offense, it is a great help to the moderator, who will be able to chair the session in a much easier way. When you participants do speak, you should state your name, church and country and speak for no more than three minutes. Each of us have more to say, but keep in mind others also have things to say, leave some time for others to speak. One can speak more than once, but please respect others. Hearing sessions are deliberative sessions, while in decision-making sessions only central committee members have the right to speak. The indicator cards are extremely important to assist progress to consensus. You can make suggestions to procedural matters, express an ecclesiological understanding, you can stop the central committee, inviting them to think and consider matters from a different ecclesiological understanding.

Following the presentation, Dr Agnes Abuom went on to introduce documents for information (INF 01 – General Information for All Participants, List of Participants, Committees of the Central Committee, and the document on Nominations). She also announced that Rev. Dr Canon Leslie Nathaniel would be the rapporteur of the Policy Reference Committee.

2.4. Minutes of the previous meeting

The moderator invited the general secretary to introduce the minutes of the 63rd meeting of the central committee which took place in Trondheim, Norway, June 2016.

The minutes of the 63rd meeting of the central committee were approved by consensus.

3. Moderator's Address and Report of the General Secretary

H.E. Metropolitan Gennadios (Ecumenical Patriarchate) moderated the hearing session. He called on Dr Agnes Abuom to give the Moderator's Address (GEN 01).

Dr Abuom delivered her address, referring to Micah 6:8 "What is the Lord expecting of us?" (Appendix 02).

Following the presentation, the moderator was thanked for her address and the committee was informed that there would be an opportunity to raise questions in the afternoon.

H.E. Metropolitan Gennadios then welcomed the general secretary, Rev. Dr Olav Fykse Tveit, to deliver his report. The document was distributed before the report was given. Dr Tveit thanked the vice-moderator for the opportunity, and then delivered his report (Appendix 03).

Following the presentation, the general secretary was thanked for his personal testimony. The moderator of the session then introduced some restructuring of the programme, but allowed some time to address the reports and have a discussion.

H.E. Metropolitan Serafim said that it would be timely to have a special statement on human rights, since it is an anniversary year both for WCC and for the human rights declaration. It could address climate change, the need to end poverty and protect human rights of children, namely access to water, food, education and accommodation. We should appeal to the international community and to our churches to protect immigrants, and promote peace and reconciliation. This could be done by summarising and bring up points raised by the two reports. Finally, this statement should bring up the protection of democracy.

Mr Modayil Mani Philip (Church of South India), expressed his appreciation of the reports. The moderator's address covered almost all relevant humanitarian issues. The general secretary's report was excellent, but it would have been more appropriate not to make the comments on the next assembly venue. He also expressed disappointment that the World Mission Conference which took place in Arusha, Tanzania in March, organised under the leadership of Rev. Dr Jooseop Keum (CWME director) and H.E. Metropolitan Dr Mor Geevarghese Coorilos (CWME moderator), was not mentioned in either report.

The Rt Rev. Dhiloraj Ranjit Canagasabey (Church of Ceylon) also noted that there were no mention of the unique and inspiring conference in Arusha. It provided the theme for his home diocesan synod, and study material for that, in order to reach the grassroots. He asked that mention be made and appreciation given to the conference.

The moderator of the session informed that a separate report on the Arusha conference would be presented.

Rev. Dr Sofia Camnerin (Church of Sweden) said that the mention of the cross, and of unity, were both good reminders. She also appreciated the reminder of Thursdays in Black.

H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos (Church of Cyprus) was impressed by the general secretary's speech about love. This understanding of love should be seen in the context we are living in, with the world taken by terror. He hoped to see the practical implications of love when we return back to our homes. In that way there can be a visible contribution of our churches to relieve the burden of terror.

Rev. Dr Micheline Kamba Kasongo thanked the two keynote speakers. She also gave thanks for the assistance of the staff in obtaining a visa. She then noted that the moderator used the expression "working" together for justice and peace, while the general secretary spoke of "walking" together for justice and peace, and asked whether it would be possible to have a single expression. She found both speeches powerful and moving in relation to the topic of walking and serving together. The moderator spoke of visits to South Sudan and Syria, and she spoke in broad terms on South Sudan. Dr Kamba then encouraged the leadership to come to Congo, to which a visit had been planned. The Congolese and the church leaders had prepared a good deal, but unfortunately the reason for the postponement of the visit was unclear.

Dr Audeh B. Quawas gave thanks for the two reports. He then asked, in a spirit of constructive criticism, why the general secretary in paragraph 30 would reopen the issue of human security given in 2006, as there would be no need for that to be in the report. Regarding paragraph 32 he sensed some frustration, as if this was a sign of an overambitious objective that cannot be achieved. But perhaps the right strategy is not yet in place to achieve the goal. He regretted that in paragraph 54 the Palestine Israel Ecumenical Forum (PIEF) was not mentioned. We need to work with the heads of churches in Jerusalem. The same issue goes for subsequent paragraphs where there is no sign of PIEF. He also said some of the work done in Iraq was missing from the section. He echoes Mr Modayil Mani's point about the venue and would have preferred the secretariat to be neutral about the issue. As for the personal remark in paragraph 78, he thanked the general secretary for the information, but the statement is still not quite clear. He expressed hope that this should not be considered as a farewell by the general secretary.

Ms Teny Pirri-Simonian (Armenian Apostolic Church [Holy See of Cilicia]) also expressed thanks for the presentation. As she was listening to both reports she reflected on what it is that makes WCC so special. The whole concept of unity in diversity seems to be disappearing from this world. The 350 member churches need to be empowered to work locally as symbols of unity in diversity, so that we can represent ourselves as unity in diversity when meet in the assembly.

Rev. Karin van den Broeke (Protestant Church in the Netherlands) also thanked the moderator and the general secretary for the reports, and especially the moderator for mentioning concrete challenges. She thanked the general secretary for the new language used, particularly the expression "fellowship of love". It is important to use words that are understandable for people who do not belong to a Christian fellowship. Love, while still being biblical, is understandable to all humankind.

Rev. Prof. Dr Jerry Pillay (Uniting Presbyterian Church in Southern Africa) said that he was specially drawn to the focus on solidarity in the reports. This is precisely what we need to do consistently as the WCC. He also thanked the general secretary for bringing up the issue of love. Paragraph 3, mentioning WCC as a living agent for unity, and as a sign of the unity of humankind is a powerful statement. It gives credibility to speak with one voice, and speak of love. But, how does love serve as a basis for renewing the churches' commitment to unity? We need to self-critically assess what it means to be churches united – in light of a suffering world. What can we do in order to address the issue of unity, being a visible sign and a testimony for the unity of humankind? If we are to do that we need to begin at home.

H.E. Metropolitan Gennadios then gave the word to the moderator, Dr Agnes Abuom, and the general secretary, Rev. Dr Olav Fykse Tveit, to respond.

The general secretary expressed his appreciation of the comments, questions and remarks that were interesting and relevant. Firstly, he pointed out that because they knew that there would be a substantial report on the Arusha conference, he had not added information on it in his report. But the conference was a milestone and a very important event on our pilgrimage. It has also been important for the wider ecumenical family. There are lot of things we would like to mention in a report, but it is good that you bring up what is on your mind, we must continue to do that without putting one thing up against the other.

With regard to the assembly venue, WCC has been invited to both venues and often receives questions about how to find a way of concluding the issue of the assembly venue. One alternative would be to say nothing. Another is to note that WCC needs to pay attention to the principle of rotation. This does not make either of the invitations less valuable. The intention was simply to bring awareness. He agreed that staff in general should not be involved in this type of discussion, but he found it his duty as general secretary to bring certain perspectives to the central committee.

The report on human sexuality is something we look forward to, we will have a report for the next central committee meeting. Regarding paragraph 32, this is no time to think we are too ambitious. Being 70 years old is not an excuse for not having high ambitions, which I think you can recognise. A wider PIEF forum meeting is planned, which will be the next step of the work. As for paragraph 78, it means that I will not be available for another five-year period when my term is up. Thank you for your questions. The way we communicate what we are doing in a wider sense, has a huge potential.

Dr Abuom, moderator of the central committee, also expressed her thanks for the responses. These are critical times in history. She gave thanks for the mentioning the Democratic Republic of Congo, which has been constantly in the discussions and is important to bring up. When this document comes to the committees, it would be helpful to discuss how we bring some of the concerns we raise further, how we do this practically. We need to consider how we begin working with this on an individual level, locally and in our churches. How do we make the spirit of solidarity and the language of love a living language?

4. Report of the Executive Committee

H.E. Metropolitan Gennadios invited vice-moderator, Bishop Dr Mary Ann Swenson (United Methodist Church), to present the report of the executive committee (GEN 02). She then presented the report.

Since the last central committee meeting in Trondheim, Norway in June 2016, the executive committee met four times:

(a) in Shanghai and Nanjing, China, 17-23 November 2016. This was a wonderful meeting, where the executive committee decided on programme and budget for 2017, the plan for the pilgrimage of justice and peace (PJP), worked on the real estate development process with its financial advisers, and looked at the strategy.

(b) in Bossey, Switzerland, 7-12 June 2017. This meeting focused on activity reports, pilgrimage reporting, the 50th anniversary of occupation of Jerusalem and the West Bank, along with the developments in the Korean peninsula, and produced two statements. The meeting also looked at the building project.

(c) in Amman, Jordan, 17-23 November 2017. The meeting was hosted by the Greek Orthodox Patriarchate of Jerusalem, and was the first executive committee meeting to take place in the Middle East region since the Council's founding. A refugee camp visit assisted the group in a practical way to see the

meaning of the work with migrants and refugees. The executive committee reviewed approved plans, involvement in the EAPPI, and looked at the Jerusalem statement. It also worked on consensus and collaboration. This meeting marked the last meeting for the ten members who rotated off the committee.

(d) in Bossey, Switzerland, 13-14 June 2018, prior to this meeting of the central committee. The executive committee met with new members, reviewed the financial statement for 2017 and the forecast of 2018, as well as the building project. The activity plan was approved, the mid-term evaluation and preparations for this central committee meeting were discussed along with strategic objectives, and an update from the reference group on the pilgrimage for justice and peace, the increasing importance in the role of communication, and the communications strategy. A report of the steering committee on the real estate project, Green Village, was received. The last day's discussions took place on the code of conduct for consultative and advisory bodies, child safeguarding policy, membership matters, and dates and venues for future meetings.

The work of the executive committee is extensively reflected in the published minutes of the meetings as well as in the detailed account of each meeting sent in a letter from the general secretary to all members of the central committee.

The moderator opened the floor for comments.

Rev. Dr Carlos Alberto Sintado (Iglesia Evangélica Metodista Argentina) expressed his gratitude for the report. He inquired about the work of the Global Christian Forum, which is a child of the WCC, and of which WCC is one of the four pillars. In April 2018, the third worldwide meeting took place in Bogotá. This initiative widens the participation of churches.

The general secretary explained that the Global Christian Forum is 20 years old, with participation from Pentecostals, the World Evangelical Alliance, the Roman Catholic Church and the WCC. It is an expression of ecumenical coming together, not as an organisation, but as a forum, and WCC participates in all its work. He stated that the Bogotá meeting was successful and affirmed that the forum continues its work, serving as a platform for the broader Christian fellowship.

The moderator closed the discussion and the report was referred to the policy reference committee.

5. Public Issues

Dr Agnes Abuom moderated the hearing session.

5.1. Public Issues Proposals

The moderator invited Mr Peter Prove, CCIA Director, to introduce the proposed public issues. Mr Prove introduced the public issues to be considered by the central committee.

1) Progress for peace on the Korean Peninsula
2) Building a just and sustainable peace in Colombia
3) 70th anniversary of the Universal Declaration on Human Rights
4) Situation in the Philippines
5) Situation in the Democratic Republic of Congo (DRC)
6) Status of Jerusalem

These issues would form the basis of the work of the public issue committee.

Dr Abuom gave thanks for the presentation, and informed the central committee of the document on Procedures for Public Statements/Minutes by Central Committee (Doc. No. GEN PUB 02), a document providing procedures for public statements made by the central committee. Actions on Public Issues gives an overview of documents and statements that have been issued by the council since the last central committee meeting. The document on Proposals for Public Issues, was presented. There are already six statements, and unless there is a need to raise a matter, it would be preferable to work on these six proposals. In case there is a need to raise an issue, there would be time to raise them today, so that the public issues committee have time to work on them. She then opened the floor for comments.

H.E. Metropolitan Serafim Kykotis raised three general points. The first was a reminder to follow up on resolutions made in Busan. Where there is involvement of WCC, central committee members present in the region/country should be involved and their comments should be taken into account in any statement. The second is that the WCC has a clear position on Israel and Palestine, the two-state solution. Thirdly, if the statements fail to come to the member churches, it therefore seems like some individuals wrote and put this on the website. We need to think how WCC can improve its voice in the world, particularly now at the 70th anniversary. How to best engage members of the central committee in the work between assemblies, not only at central committee. We need to improve our ministry in order to be the voice of humanity.

The Rt Rev. Dhiloraj Ranjit Canagasabey stated that 2019 would be the ten-year anniversary of the end of a thirty year old war in Sri Lanka. As a Tamil, married to a Singhalese, his heart longs for a political solution. People have been asking the United Nations for a solution for ten years, and not one move has been taken in order to bring about a solution. He therefore pleaded to the public issues committee to see how pressure could be put on Sri Lanka, which could give healing to the nation. 40,000 people were killed on a single day. The guns have now been silenced but this does not mean that the war is ended. There are many widows and orphans, an increase of consumerism, prostitution, HIV – all these things contributing to killing local communities in the country of Sri Lanka. He pleaded for guidance by the public issues committee to see something positive.

Dr Audeh B. Quawas referred to the greetings by the Most Rev. Dr Chibuzo Raphael Opoko, Methodist Church in Nigeria, to the central committee, who had not obtained a visa for the meeting. He said that the church had not paid their dues and therefore the member could not receive a subsidy. Dr Abuom, the moderator, took note of this and promised to look into the matter. She then invited the general secretary to give announcements.

The general secretary invited all members of the central committee to join the choir for the papal visit on 21 June.

The hearing session continued after a break.

H.E. Metropolitan Prof. Dr Gennadios of Sassima, vice-moderator of the central committee, moderated the session. He invited the moderator of the public issues committee, H.E. Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church) to speak on behalf of the committee.

H.E. Metropolitan Prof. Dr Nifon asked that in order to be fruitful and efficient, members of the committee should meet during lunch time. He added that everybody has the right to propose a subject for debate, but that people should do so within 24 hours (cf. GEN PUB 02 on procedures).

Rev. Dr Festus Ambe Asana (Presbyterian Church in Cameroon) said that the voice of the WCC is very powerful. He informed participants that there are killings in Cameroon every day and that there is a conflict going on against English speaking citizens. Even if people who are committing crimes should be punished, this should not affect whole villages. The All Africa Council of Churches recently addressed the situation, but we pray that also this committee can bring it up.

The moderator reminded the floor that people will have time to suggest issues for the committee until 14:00 the following day.

Prof. Dr Obiora Ike, general secretary of Globethics.net, said that an occasion like this is a period of peace and blessing, and we should take very seriously the issues to be raised. He confirmed the comments of Dr Asana and added that its neighbouring country, Nigeria, is also experiencing great social problems. These, and many other local problems, need the voice of the voiceless living in these situations.

Dr Theodora Issa (Syrian Orthodox Patriarchate of Antioch and All the East) noted that she could not see any reference to what is going on in the Middle East. She referred to an earlier comment on the actual possibility of Christianity evaporating from the region. The percentage of Christians has gone down, people have migrated, churches are destroyed, and there is no mention of the Middle East. Looking at the situations in Syria and Iraq, where they recently just burnt all papers from the elections when they were about to be recounted – what's happening to democracy? I understand that other countries are important, and that Jerusalem is important, but it is not the only part of the Middle East.

Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja) told of growing radicalism in Indonesia and other countries. It has become a global network of politization of religion, a phenomenon which the public issues committee can address as it is closely connected to terrorism.

The vice-moderator of the central committee thanked participants for their comments, and introduced the next agenda item.

5.2. First Report of the Public Issues Committee

On 16 June, Dr Abuom welcomed newcomers, before inviting H.E. Metropolitan Prof. Dr Nifon of Targoviste, moderator of the public issues committee, to present the report of the committee.

H.E. Metropolitan Nifon reported that the public issues committee had met briefly, reviewed its mandate and approved the agenda. Rev. Dr Emma Whittick (Church in Wales) and Mr Thomas Kang (Igreja Evangélica de Confissão Luterana no Brasil), would be co-rapporteurs for the committee. The committee took note of the inputs in the plenary on the Korean peninsula, Colombia, the 70 years anniversary of the human rights declaration and the situation in the Philippines. The committee has yet to discuss the situation in the DRC, and in Jerusalem and Gaza. Additional issues proposed are racism in the USA and globally, Christians in the Middle East, as well as the situations in Sri Lanka, Cameroon and Yemen. The many lives lost in the Mediterranean Sea require a proper discussion on racism and xenophobia, before the committee delivers its report.

5.3. Second Report of the Public Issues Committee

On 20 June, Dr Abuom invited Bishop Alan Francis Abernethy (Church of Ireland) and Most Rev. Dr Philip Aspinall (Anglican Church of Australia), as well as the rapporteurs, Rev. Dr Emma Whittick and Mr Thomas Kang be ready to take note of comments and amendments.

Bishop Dr Mary Ann Swenson (United Methodist Church) moderated the decision session.

H.E. Metropolitan Nifon of Targoviste was then invited to report from the public issues committee. He reported that there had been a spiritual dimension to the work and the committee hoped to bring forward good texts, although additions would be welcome.

He then read the report of the committee. After reviewing the "Procedures for Public Statements/Minutes by the Central Committee", the public issues committee discussed both the moderator's address and the general secretary's report. The committee also reviewed the compilation of actions on public issues and the summary report of the meetings of the commission of the churches on international affairs.

In addition, the public issues committee received, revised and recommended to the central committee for action texts on the following issues:

Statement on Progress for Peace on the Korean Peninsula

Statement on Building a Just and Sustainable Peace in Colombia

Statement on the 70th Anniversary of the Universal Declaration of Human Rights

Statement on the Situation in the Philippines

Statement on Solidarity with the People of the Democratic Republic of the Congo (DRC)

Statement on Recent Events in Gaza and Jerusalem

Statement on the Anniversary of the Poor People's Campaign in the United States of America, and its Continuing Call

The committee also worked on a draft statement on the "Christian Presence in the Middle East", but became aware that the full range of perspectives on and approaches to this issue may not be adequately encompassed in the text prepared. The public issues committee therefore offers the draft for the consideration of the central committee with that caveat, for this central committee to act on or to refer to the executive committee for action following further consultation.

Several other issues communicated to the public issues committee before the announced deadline for submissions could not be addressed in detail. This was primarily because of insufficient time or because further consultation with WCC member churches was considered necessary. The following actions are recommended in relation to those issues:

1) The political situation in Brazil: refer to the general secretary for further consideration;
2) The situation of the Anglophone minority in Cameroon: refer to the general secretary for further consideration;
3) Attacks by Fulani herdsmen in Nigeria: the public issues committee encourages the secretariat to continue and pursue its communications with the government of Nigeria on this matter;
4) The 10th anniversary of the end of the civil war in Sri Lanka: refer to the general secretary for a possible visit in 2019, the 10th anniversary year, in the context of the 2019 Pilgrimage of Justice and Peace (PJP) focus on the Asian region;
5) The humanitarian crisis in Yemen: refer to the general secretary for urgent consideration;
6) The situation in Nicaragua: refer to the general secretary for a possible visit this year in the context of the 2018 PJP focus on the Latin American and Caribbean region;
7) Bioethics, genetic engineering and artificial intelligence: refer to the Commission on Faith and Order for consideration in the context of its work on moral discernment;
8) Increasing religious extremism in Indonesia: refer to the general secretary for further consideration and a possible visit in the context of the 2019 PJP focus on the Asian region.

5.4. Statement on Progress for Peace on the Korean Peninsula

H.E. Metropolitan Prof. Dr Nifon of Targoviste called on Rev. Dr Emma Whittick to read the action points of the statement. Dr Whittick read the action points:

The WCC central committee, meeting in Geneva, Switzerland, 15-21 June 2018:
- Calls for the continuation of dialogue and the implementation of commitments between South and North Korea, and between the USA and North Korea.

- Urges all members of the international community to encourage, support and enable North and South Korea in the full implementation of the Panmunjom Declaration, as the accepted framework for securing a sustainable peace on the Korean Peninsula and for the region.

- Commends the KCF and the NCCK for maintaining their relationship and mutual commitment to dialogue, exchange, peace and reunification, and encourages KCF and NCCK to re-double their efforts in the context of the new opportunities created by the Panmunjom Summit and Joint Declaration.

- Calls for intensified ecumenical engagement between and with North and South Korean Christians in their pilgrimage of justice and peace.

- Encourages the WCC general secretary to continue and accelerate the WCC-supported programme of ecumenical cooperation, exchanges, visits and contacts between North and South Korean Christians, accompanied and supported by members of the worldwide ecumenical fellowship.

- Particularly encourages a renewed focus on the engagement of women and youth from both North and South Korea in ecumenical initiatives for peace and reunification on the Korean Peninsula.

- Urges WCC member churches and partners especially those in North and South Korea, USA, China, Russia and Japan to actively support and advocate for a peace treaty for the Korean Peninsula to replace the 1953 Armistice Agreement.

- Strongly affirms the commitment to nuclear disarmament and the complete denuclearization of the Korean Peninsula expressed in the Panmunjom Joint Declaration and reaffirmed in the Singapore Summit Joint Statement, in the context of the ecumenical movement's support for nuclear disarmament globally, in particular through the ratification and implementation of the Treaty on the Prohibition of Nuclear Weapons (TPNW).

- Calls for ecumenical cooperation rather than competition in responding to new opportunities for mission and diakonia arising from the recent political developments, and highlights the importance of the Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula (EFK) as an instrument for this purpose.

- Invites deepened mutual solidarity between KCF and NCCK in order to develop increased exchange and cooperation of civil society in the spirit of the Panmunjom Declaration.

- Requests all WCC member churches to pray for the realization of the hopes created by the Singapore Summit and the Panmunjom Summit, for an end to confrontation and threats of armed force, for peaceful coexistence on the Korean Peninsula, and for the reunification of the divided Korean people.

H.E. Metropolitan Serafim said to point 2 that we cannot speak for a simple reduction of nuclear arms. We are looking for a peninsula without nuclear weapons.

H.E. Metropolitan Prof. Dr Nifon said that the idea was already taken care of.

The statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/progress-for-peace-on-the-korean-peninsula

5.5. Building a Just and Sustainable Peace in Colombia

H.E. Metropolitan Nifon called on Mr Thomas Kang to read the action points of the statement. Mr Kang read the action points:

The WCC central committee, meeting in Geneva, Switzerland, 15-21 June 2018: - Urges the Government of Colombia to implement fully and without further delay all of its commitments under the accord with the FARC.

- Calls on the Government and the ELN to remain firmly committed and engaged in the process of dialogue and negotiation, to ensure that a peace accord is also reached to end the conflict between them.

- Appeals to all parties to refrain from returning to armed violence, but to remain committed to dialogue, negotiations and a fully democratic political process as the only legitimate and viable means of achieving peace and promoting justice.

- Invites all members of the international community, all churches and all people of good will to support and encourage the Government and the people of Colombia in the pursuit of justice through peaceful and fully democratic processes.

- Encourages strengthened ecumenical collaboration among the churches of Colombia in support of peace, justice and human rights in Colombia.

- Urges WCC member churches to collaborate through the WCC to find the necessary resources and means to sustain and strengthen ecumenical networks and churches in Colombia in their work for justice and peace.

- Invites WCC member churches to join in ecumenical advocacy and accompaniment for the full implementation of the peace accord with the FARC, for the continuation and successful conclusion of the peace process between the Colombian government and the ELN, and for an end to violence and harassment against community leaders and human rights defenders in Colombia.[1]

- Requests the general secretary to explore ways in which the WCC can meaningfully and effectively observe, accompany and assist the peace negotiations between the Colombian Government and the ELN.

- Proposes that the WCC and its member churches identify and offer expertise, experience and other resources from within the ecumenical movement to support and strengthen the work of the Truth Commission established under the accord with the FARC, as a key instrument for transitional justice and the healing of memories.

The statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/building-a-just-and-sustainable-peace-in-colombia

5.6. 70th Anniversary of the Universal Declaration of Human Rights

H.E. Metropolitan Nifon invited Mr Peter Prove, CCIA director, to read the action points of the statement. Mr Prove read:

In the year of the 70th anniversary of both the WCC and the UDHR, the WCC central committee meeting in Geneva, Switzerland, 15-21 June 2018:

- Strongly reaffirms the commitment of the WCC to the principles of human dignity and human rights and to the commitments expressed in international human rights law as codified in the UDHR and the family of international human rights treaties.[1]

- Reasserts that international human rights law is an essential framework for the promotion, protection and practical recognition of the God-given human dignity of every human being, including for women, children, people with disabilities, Indigenous People, and for all people irrespective of race or religion.

- Calls on WCC member churches and ecumenical partners to re-prioritize human rights and active support for the legal instruments of international human rights law as a bulwark against injustice, oppression, occupation, and tyranny by the majority and the powerful.

- Proposes, in response to the new challenges confronting the legal architecture of human rights, a new process of ecumenical reflection and consultation on the relationship between international human rights law and scripture, theology and Christian ethics, also engaging inter-religious, civil society, governmental and intergovernmental partners in this process. The central committee invites the CCIA, the Commission on Faith and Order and the Commission on World Mission and Evangelism to consider possible collaboration in such a process, leading up to the next WCC assembly.

H.E. Metropolitan Serafim asked that it be recorded in the minutes that he strongly recommended that civil society takes into account the Human Rights Council, including the people of the United States of America.

Rev. Marianne Brekken asked whether one should name certain groups, and at the same time not be naming others.

H.E. Metropolitan Prof Dr Gennadios said that it is necessary to reiterate some of the achievements of the past. It is helpful for building continuity with our time. As we see in the Faith and Order Commission, it continues to yield important fruit. The conflict between justice and peace is a church dividing conflict. It is a serious achievement to have been able to heal such deep wounds. We need to reiterate and reappropriate our achievements and teach them to the wider public.

H.G. Bishop Angaelos (Coptic Orthodox Church) suggested there could be some mileage in referring to Art. 18 and part of 19, referring to religious freedom.

Rev. Dr Carlos Alberto Sintado said that the paragraph is about protection against oppression of minorities. But in many parts of the world the perpetrators are the minority. So this could be misunderstood.

Rev. Prof. Dr Rudolf von Sinner, moderator of the commission on education and ecumenical formation, said that this was a formidable way of including the work of the WCC. He asked that we also name the commission on education and ecumenical rormation in the text.

The moderator of the committee accepted the last proposal. He also said the committee could well refer to the UN declarations. He then invited Mr Prove to respond to further questions.

Mr Prove said that the text tries to speak to the current situation, and has to do with the populist movement today. However, in bullet point 3, one could put a full stop after the word “tyranny”.

The amended statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/70th-anniversary-of-the-universal-declaration-of-human-rights

5.7. Situation in the Philippines

Rev. Dr Emma Wittick read the action points of the statement:

In light of the above, and in the spirit of the Pilgrimage of Justice and Peace, the WCC central committee, at its meeting in Geneva, Switzerland, 15-21 June 2018:

- Expresses its prayerful solidarity with the Filipino people and in particular the Indigenous Peoples of the Philippines during these challenging times.

- Urges the Government of the Philippines to end the culture of impunity, order the investigation of all killings, and drop the Department of Justice's petition to declare activists as terrorists.

- Reiterates the executive committee's call for the lifting of martial law in Mindanao and for the Indigenous People and others in the region to be allowed to resume their normal daily activities.

- Calls again for the resumption of the formal peace talks between the Government of the Philippines and the National Democratic Front of the Philippines (NDFP), including socio-economic reforms to address the landlessness, unemployment, corruption, repression, poverty and discrimination that have bred unrest, violence and the protracted conflict in the Philippines.

- Invites WCC member churches and partners to stronger ecumenical solidarity and support for the churches and peoples of the Philippines in the midst of the escalating crisis of violence, human rights abuse and impunity in the country.

- Welcomes the initiative for an International People's Tribunal for the Philippines, being planned for 17-20 September 2018 in Brussels, to bring before the bar of international opinion the human rights situation in the Philippines in an attempt to end extrajudicial killings, human rights abuses and the culture of impunity

H.E. Metropolitan Serafim said that he thinks that there is an issue of lack of protection in the region. Could it be repeated again: "corruption, repression, poverty, *and lack of protection of children*"?

H.E. Metropolitan Nifon replied that it would not fit very well into the context.

The non-amended statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/situation-in-the-philippines

5.8. Solidarity with the People and Churches of the Democratic Republic of the Congo

H.E. Metropolitan Nifon invited Mr Thomas Kang to read the proposal of the committee. He read:

The DRC has been identified as one of the 'stations' – or focuses – for the ecumenical movement's Pilgrimage of Justice and Peace. The WCC central committee, meeting in Geneva on 15-21 June 2018, reflecting on the mid-point of the Pilgrimage of Justice and Peace between the WCC's 10th and 11th Assemblies, and with deepening alarm and concern for the deteriorating situation in the Democratic Republic of the Congo:

- Calls upon the Government of the DRC to stop the deaths due to political intolerance, to protect its citizens from violent attack and harassment by state or non-state actors, and to respect fundamental human rights to assembly and to freedom of opinion and expression;

- Further calls on the Government of the DRC to uphold the constitution and refrain from worsening the crisis and provoking more widespread conflict and violence by further postponement of the elections;

- Appeals to all members of the international community, and particularly the Southern African Development Community, to strengthen their engagement for durable peace, stability, justice, development, and human rights in the DRC;

- Implores that countries and companies engaged in exploiting the natural resources of the DRC respect the sovereignty and territorial integrity of the country and the human rights of its people;

- Urges all churches and faith communities of the DRC to work together against politically-motivated violence and incitement to atrocity crimes, for a peaceful and fair election process, and for social and economic justice that provides a foundation for sustainable peace;

- Requests strengthened international ecumenical solidarity with the churches and people of the DRC in the midst of the current severe crisis, and support for their struggle for peace, for justice and for dignity.

H.E. Metropolitan Gennadios of Sassima asked that in point 1, "deaths" be replaced by "killings".

The amendment was accepted.

The amended statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/solidarity-with-the-people-and-churches-of-the-democratic-republic-of-the-congo

5.9. Recent Events in Gaza and Jerusalem

H.E. Metropolitan Prof. Dr Nifon of Targoviste explained that the committee had invited special advice on the statement. He then invited Mr Peter Prove to read the points of action of the statement. Mr Prove read the last paragraph:

The WCC central committee, meeting in Geneva, Switzerland, 15-21 June 2018:

- Urges the State of Israel to cease all inappropriate military – especially live-fire – responses to non-violent unarmed civilian demonstrations;

- Affirms the international community's decision to condemn the disproportionate use of armed force against unarmed civilians as a clear violation of international humanitarian and human rights law;[1] [1] http://undocs.org/A/ES-10/L.23

- Calls for an international inquiry into the events in Gaza, and for those responsible for crimes under international law to be held accountable;

- Appeals for the longstanding blockade of Gaza to be lifted, in order to ameliorate the desperate conditions under which the people of Gaza have been forced to live for years;

- Calls on the US Administration to reverse its position regarding the status of Jerusalem;

- Urges the State of Israel to stop the construction or expansion of settlements in the occupied territories, and to desist from formal and informal confiscation of land belonging to churches and to Palestinian families and organizations;

- Urges the members of the international community to exert their maximum efforts to promote renewed negotiations among Israelis and Palestinians for a genuine, just and sustainable peace;

- Implores all actors in the region to refrain from violence, from incitement to violence, from exposing children to violence and confrontation, from oppression, occupation and injustice, and to invest instead in dialogue and negotiations as the only path to a just and sustainable peace for all people in the region;

- Urges WCC member churches to support the heads of churches in Jerusalem in their efforts to preserve the Christian presence in the City of Jerusalem and the region and to safeguard the holy sites and church properties and the Status Quo.

Referring to the first sentence, Rev. Dr Carlos Sintado asked whether there is such a thing as an appropriate military response to a non-violent civilian demonstration. He suggested deleting this. Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) affirmed the comment.

Mr Carlos Peña (Evangelical Lutheran Church in America) asked for a small amendment to the last use of "urges", that it be replaced by "recommit".

H.E. Metropolitan Serafim said that the statement refers to the symptoms of the problem, not to its very heart. Since 1948 the Palestinians should have had their own state.

H.G. Bishop Angaelos agreed, but asked to be pragmatic. There needs to be an addressing of the Palestinian community, as well. We are only dealing with the Israeli authorities. We need to call the Palestinian community to be responsible for peace, as well, so that the document does not look too skewed in one direction.

H.E. Metropolitan Nifon suggested deleting "appropriate". He then called on the CCIA director to respond to the remaining questions.

Mr Prove said that we were given advance notice, and we thought it could be accepted as a friendly amendment. He then referred the central committee to the long list of resources given; we invested some time bringing together the many resource documents which have been taken into account in the work of the WCC. Here there is a specific situation we think about. The killing of children is completely against international law. The other thing is the decision of the USA to move their embassy.

Dr Audeh B. Quawas thanked the committee for the balanced statement. Although he is in favour of the interreligious community of Christians, Muslims and Jews, this is not the best place to add it. He asked that the motion be withdrawn to keep the context of the text. He added that regarding the second recommendation from H.G. Bishop Angaelos, it is not necessary to recognise the Palestinian authorities, but better to refer to in the Palestinian state.

H.E. Metropolitan Gabriel of Nea Ionia and Filadelfia (Church of Greece) suggested that something on the establishment of peace be added.

Mr Carlos Peña reiterated that the use of "recommit ourselves" would keep the line of dialogue open.

H.E. Metropolitan Nifon explained that it is a question of controversy between the two. He then asked for trust, that the text would be changed accordingly.

H.E. Metropolitan Gabriel asked how WCC can accompany people in Palestine and Israel in a meaningful way.

The general secretary, Rev. Dr Olav Fykse Tveit, explained that the WCC is dealing with this question every day. He added that this is a strong statement. When it comes to the churches in Jerusalem, the churches in Jerusalem are always consulted. We will be meeting with the churches in August, to discuss how we can do more. We are also reorganising our work in order to accompany the churches.

The statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/recent-events-in-gaza-and-jerusalem

5.10. 50th Anniversary of Poor People's Campaign in the United States of America, and its Continuing Call

H.E. Metropolitan Nifon called on Rev. Dr Emma Whittick to read the points of action of the statement as follows:

The WCC central committee, meeting in Geneva, Switzerland on 15-21 June 2018, reflecting on the anniversary of the 1968 Poor People's Campaign and its 2018 re-launch as the Poor People's Campaign: A National Call for Moral Revival, and acknowledging the continued concern for the prevalence of racism, discrimination, xenophobia, Islamophobia and economic injustice in the United States:

- Reaffirms the Uppsala Declaration of 1968 as quoted above and its relevance to the present day crisis of poverty, rising social inequality, racial discrimination, anti-immigration and xenophobia in the US and throughout the world;

- Reaffirms its support for the tearing down of all barriers of race, class and gender by supporting its member churches in their fight against, economic, political and social policies and practices that exploit humanity, including the inhuman and stringent immigration policies that separate young children from their families

- Celebrates the National Council of the Churches of Christ leadership in the A.C.T. (Awaken,

Confront, Transform) NOW: United to End Racism campaign in the USA as a sign of the coming unity of humankind.

- Supports the efforts of its member churches by acknowledging that A.C.T NOW, United to End

Racism Movement and the Poor People's Campaign in the USA reaffirms the gospel of Jesus Christ as expounded in Luke 4:16-18,

"...The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free." (Luke 4:18, NRSV)

- Stands with its member churches in their efforts to engage people of faith in addressing poverty, racism, xenophobia, religious discrimination, injustice, and inequality in the USA and throughout the

world, and in their work towards a just and sustainable peace for all peoples.

Rev. Dr Angelique Walker-Smith (National Baptist Convention USA, Inc.) was grateful for the statement and mentioned another historical fact that in 1939 Benjamin Mays, later a WCC central committee member, convened the first racial summit.

Rev. Carlos Peña said that we are committed, but consistently falling short. His belongs to one of the least diverse churches in the US. He expressed appreciation for this statement and for the ecumenical witness it provides. It is so important that this global fellowship of churches has taken this call up together. The USA has its own challenges with white supremacy. Churches in the USA, including his own, need the accompaniment and encouragement as we seek to combat racism in church and society, to continue Dr King's legacy. He was very thankful for this statement.

Rev. Silishebo Silishebo (United Church of Zambia) asked why the US government was not addressed.

H.E. Metropolitan Nifon replied that there was no specific reason, but that there are many references to the government of the US.

Mr Prove added that this text was offered especially from the perspective of some US church representatives who took part in the conversation. Some of this does specifically relate to the US government. The idea is that the global ecumenical family accompany US churches in addressing the politics and practices of the country.

The statement was approved by consensus.

https://www.oikoumene.org/en/resources/documents/central-committee/geneva-2018/50th-anniversary-of-poor-peoples-campaign-in-the-united-states-of-america-and-its-continuing-call

5.11. Christian Presence in the Middle East, initial discussion

H.E. Metropolitan Nifon said that the committee felt it was necessary to say something about the Christians in the Middle East. The paper is not necessarily for action, but has been put before the central committee. He then invited Mr Peter Prove to speak to the issue.

Mr Prove said that within the time available, the committee conferred with participants in the central committee from the region. There had been other perspectives too, that were not reflected into this more

positive orientation. Those voices appealed for wider consultation in future initiatives. So rather than presenting this for action, we leave the decision to the central committee as to whether an action is to be taken or whether it is to be left to the executive committee at its meeting in November, to allow for more time for a more comprehensive text.

Dr Quawas said that the issue of the Christians in the Middle East was proposed from the floor for action. His preference is that the committee would approve it during this meeting. He would prefer a more comprehensive and larger text content-wise. Why are we asking for democracy and equality in Syria, and not Iraq? Both peoples are suffering from the same issue. Paragraphs 4 and 5 should be consistent with each other. Turkey should not only be asked to resume negotiations, but also to withdraw from the occupied part of the island of Cyprus.

Dr Theodora Issa said that something from this central committee meeting is needed. A more elaborate statement could come later but the situations in Syria and Iraq must be addressed.

The general secretary, Rev. Dr Olav Fykse Tveit, expressed thanks for the proposal. It is important and urgent, but the central committee has already addressed the question in Syria and Iraq. There has been a lot of involvement which will continue. We can have both a statement here and follow up work.

Dr Agnes Abuom said that there are not so many amendments. She suggested that a small committee look at it over break. Action can be taken later.

H.E. Metropolitan Serafim said that we are very sensitive of protecting political rights, human rights and financial rights of the people. As everybody is an image of God, we should be protecting everyone there, thereby we also protect the Christians.

Ms Teny Pirri-Simonian had the feeling that it was a general and hastily written document. To be fair to the region a better document was needed.

Dr Audeh B. Quawas suggested that the general secretary send a letter or press release, and the central committee refer the issue to the upcoming executive committee to have a full text on the issue.

H.E. Metropolitan Nifon said the committee would be ready to look at the text, but that it would not be necessary to come back and read it.

The statement was received by consensus.

The report of the public issues committee was received by consensus

Rev. Michel Charbonnier (Waldensian Church) said that in the mid-term evaluation report that there was a proposal of a document on racism, xenophobia and the deaths in the Mediterranean Sea. He understood that there was no time to produce a fully-fledged document but it would be embarrassing if the WCC would not take any action on that.

Mr Prove replied that the committee regretted that the issue was not included in those mentioned. It should be noted in the minutes and a reference included with the stipulation that it be referred to the general secretary for further action. Not having a document at this time does not mean that nothing has been done, indeed, a lot of things are taking place, the general secretary, in collaboration with the Roman Catholic Church, is taking actions. There will be a larger consultation later this year and many statements have been produced, so WCC is not starting from scratch.

5.12. Press statement on Christian presence in the Middle East

Dr Agnes Abuom announced that the suggested statement on Christian presence in the Middle East had been done in the form of a press statement, and the executive committee would continue to work on

more in-depth statement. She expressed her disappointment that the committee was unable to respond to the plea of the general secretary, and asked whether this would still be possible.

Three volunteers from the floor came forward to assist. The general secretary said that what we have is an adjusted document based on the discussion, but that it is difficult to process in this minute. He asked that time be allowed for it to be delivered the next day.

H.E. Metropolitan Prof. Dr Nifon of Targoviste said that a group had already been working on the statement in the light of the suggestions that had come throughout the day.

The proposal to work on the statement and present it the following day was accepted by consensus.

6. Anniversary Plenary: Breaking barriers: The Search for Unity Today

In the afternoon of 15 June, the hearing session was called to order and moderated by Archbishop Emeritus Dr Anders Wejryd, Church of Sweden and WCC Europe president.

The 2018 central committee plenary on unity borrowed its title from the title of the report of the 1975 Nairobi Assembly. It used the metaphor of "breaking barriers" to thread its three basic components:

1) The theology and story of the WCC contribution to the vision of "visible unity" yesterday and today;
2) The reflection by central committee members on the WCC fellowship of churches and the search for Christian unity and the unity of humanity in response to challenges of today's world and as we advance preparations for the next WCC assembly;
3) The festive announcement of a tool in the service of the search for unity: the Faith and Order Papers Digital Edition.

The objective of the plenary was to encourage central committee participants, their churches and the ecumenical organisations which they represent to reflect on and recommit themselves to calling each other to unity and to breaking barriers that divide humanity today.

Rev. Dr Odair Pedroso Mateus, Director of the Commission on Faith and Order, gave a brief overview of some of the many statements that the WCC governing bodies had produced in the past. The aim was to remember the texts that shaped what WCC fellowship is today and that defined what we are pursuing as we gather here, representing a wide diversity of churches. This is meant to be an encouragement towards further research.

Dr Theodora Issa made a presentation "You will be in perfect peace" and went on to present the efforts made for unity from the side of her church, through the late Patriarch Ignatius Jacob III. Much work was done in order to reach agreement on a common Christian calendar. In Jordan in the 1970s there was agreement on celebrating Christmas day on 25 December. H.H. Patriarch Aphrem was knocking on all the doors, to be able to tell the story of what is happening to the people and the church, urging for unity. She concluded by inviting the house to join her in praying for a new heart and for God to guide us towards becoming one.

The prayer was followed by buzz groups.

H.E. Metropolitan Prof. Dr Gennadios of Sassima introduced the digital project of the Faith and Order publications. Using his personal history in the Faith and Order movement, he illustrated how our historical memory can be revived. It is more than history, it is theological richness, to be able to travel together, as a Faith and Order movement and later as WCC. It is searching for what can be done as God's gift to those

who seek the unity of the church. Modern technology makes it possible to visit these documents, to read, study, and reflect on them even at home.

He explained a bit of the history behind the Faith and Order papers. At the beginning of the 20th century, in 1913, there was a World Conference on matters of doctrine and church order, with a view to achieve visible unity. We now have access not only to the beginning, but also to the results of the meeting. It is a collection of collections. There was a fast growing appointment of commissions of Faith and Order, with rich information about ecumenical theological work in progress. The library is numbered in two series. Library one contains the Faith and Order documents. The series two contains documents from the Faith and Order Commission in WCC. This division has been kept. He finished his presentation by making an ecumenical appeal to ecumenical ambassadors for the new theological age.

Rev. Dr Susan Durber (United Reformed Church), current moderator of the Faith and Order Commission presented the work of the Commission focusing on three studies: "The church – moving towards a common vision", "Moral discernment in the churches" and the theological foundations of the pilgrimage of justice and peace (PJP). Contemporary projects are part of a long-term conversation. It was a wonderful evening at the last meeting of the Commission in 2017, with younger theologians, amazed at the conversations and commitment of forefathers and foremothers. Faith and Order is not being archived but rather we are letting the texts loose so the conversations can continue for the sake of unity. We must remember and draw on the best from the past. On behalf of Faith and Order, thank you to the WCC and the communications team for the work. These are not only texts, but people brought into the communion.

Ms Marianne Ejdersten, Director of WCC communications spoke about the Joint Commission, meeting in 1911, to prepare for the World Conference. At that time it took two years to produce the book and there are only a few copies left. It has now been online for a few months and contains important knowledge for the ecumenical movement, which should be available for the world. The books have been taken to the UK for scanning – 120 kilos in twelve suitcases. There has been huge media interest on this issue of unity publications. Sixty editors are engaged on a voluntary basis. Editorial work is still going on, so far there are 199 abstracts.

Rt Rev. Arnold C. Temple (Methodist Church Sierra Leone) expressed appreciation of the presentation on Faith and Order. He also expressed apprehension that less is being done in the area of ecumenical formation. We are not giving much time to Faith and Order issues. Faith and Order was itself a reaction to Life and Work, when in 1925, Faith and Order thought that if it left the ecumenical movement to Life and Work alone, the ecumenical movement would only be about social justice, and not about unity. This is important area of work that we need to give higher priority. We benefit from the content of the meeting, but we left behind the grassroots of the churches, people who should benefit from the processes of this nature. We are running ahead leaving them behind. What happens when the documents of the ecumenical movement are taken to our churches? When in 1982, H.E. Metropolitan Prof. Dr Gennadios of Sassima came to Sierra Leone with the document Baptism, Eucharist, Ministry, that created interest.

Archbishop Emeritus Dr Anders Wejryd reiterated that the Faith and Order is a part of the ecumenical movement that we cannot leave behind. He concluded the plenary with a prayer.

7. Anniversary Plenary on Ecumenical Diakonia and Sustainable Development

In the morning of 16 June, the hearing session was called to order and moderated by Dr Agnes Abuom.

There are new opportunities for the churches' witness and ecumenical cooperation in diakonia and sustainable development. A *study document on ecumenical diakonia* was produced together with ACT

Alliance and the Lutheran World Federation (LWF) to foster dialogue and cooperation among churches and ecumenical partners for ecumenical diakonia and sustainable development and to facilitate training and capacity building of churches and ecumenical partners. New opportunities for advocacy for justice and sustainability are being offered by the UN agenda 2030 and the Sustainable Development Goals (SDGs).

Health and healing is an important diaconal activity of churches in many parts of the world with strong roots in the mission movement. One goal (SDG3) specifically sets out to "Ensure healthy lives and promote well-being for all at all ages." The WCC has longstanding working relationships with the World Health Organisation (WHO) that celebrates 2018 its 70th anniversary like the WCC.

The objectives of this plenary were to:

1) Point to new opportunities for cooperation on the basis of the study document on ecumenical diakonia and the UN agenda 2030;
2) Identify challenges and opportunities for ecumenical diakonia focusing on Latin America and North-East Asia;
3) Focus on SDG3 and highlight the role of the churches in health and healing;
4) Commemorate the 70th anniversary of the WHO.

The moderator invited Rev. Gloria Ulloa Alverado (Presbyterian Church in Colombia), WCC President from Latin America, to introduce the plenary theme on "Ecumenical Diakonia", a joint document between WCC, LWF and ACT Alliance. Then she introduced Rev. Dr Kjell Nordstokke, adviser to the process, who gave a short presentation of the document.

Rev. Dr Nordstokke presented the document through slides. He underlined that now is the moment to look at diakonia as a strategic moment in the sense that diakonia provides a platform for shared efforts.

Rev. Gloria Ulloa Alverado then introduced Mr Rudelmar Bueno de Faria (Igreja Evangélica de Confissão Luterana no Brasil), general secretary of ACT Alliance, who gave a short introduction on looking ahead from the ACT Alliance point of view. ACT Alliance had to promote its Christian identity, and to find its uniqueness. Increasing polarisation in every corner of the world creates a division of families, churches and societies. Currently there is a change of era, a crises of values but there are also groups standing up against this. Some are looking for exclusivity, based on economic principles. There is a realignment of forces where even churches associate themselves with populism and those undermining human dignity. It seems the world has forgotten why the human rights declaration was adopted.

ACT Alliance's role is connected to a strong base of values. Political and economic systems are fragmenting life situations. Christian witness and Christian services therefore need to go hand in hand. We need to contribute to the realisation of the Sustainable Development Goals, recognising that it is not only a UN platform, but a platform for all of humanity, to address root causes. Transformation is a process. Churches and organisations have a responsibility to spread the understanding and need of diakonia. There is a potential to collaborate on these processes, also in the wider ecumenical movement, where a platform of ecumenical diakonia can be a motivational tool. Interreligious collaboration also represents a unique opportunity for diakonia, building relationships with people of faith. Churches will not make any substantial contribution to change if they only work alone or if there is competition among them. Further understanding of the theological rationale for our engagement is also needed. ACT alliance will have its assembly in October 2018, where policies will be reformed to ensure collaboration of partners and councils of churches. The first step is to recognise that the ACT Alliance is part of one ecumenical movement.

The moderator of the session then invited Dr Marcelo Schneider, staff in WCC communications, to facilitate the next part of the session. To understand the meaning of the Sustainable Development Goals, Dr Schneider invited three representatives to witness to their involvement in the agenda.

Rev. Dr Hyunju Bae (Presbyterian Church of Korea) reported from the situation in North-East Asia. In interaction with the local context, the document "Ecumenical Diakonia" can come alive. Korean local churches are important actors for providing social services in society and this has led to a variety of engagements for justice and peace. There are dangers, however, if churches use a paternalistic approach and this can lead to lack of respect. Theological education is crucial in order to challenge our mind-sets; we need to be looking into God's unconditional love. This represents an alternative paradigm. Ecumenical diaconal approaches have implications now. The world witnesses the situation and relation between North and South Korea, as well as the relations between the US and North Korea. Sustainable goals and ecumenical diakonia could have a real chance of visibility. As a person living in South Korea and seeing the high-speed economic development, I still worry. We need to ensure that future development will respect and preserve the dignity and sanctity of each human being, making celebration of life available for all, especially the most vulnerable people.

Rev. Cora Luisa Antonio Matamaros (Moravian Church in Nicaragua) said that she is involved in practical work on land issues. In order to understand how land issues are important for the Sustainable Development Goals, it is necessary to explain the situation of the Indigenous Peoples of Nicaragua and the land situation they experience. In Nicaragua, there are two distinctive developments – the Pacific coastal area which was colonised by the Spanish, and then the Atlantic side. There has been both Catholic and the Protestant evangelisation. On the Pacific side there is more private ownership of land, not as collective as the ownership on the Atlantic side. On the Atlantic coast there is a distinct culture and the forest, while there is also mining going on. We have a multicultural and multi-ethnic society, in different territories with autonomous governments, working in respect for Indigenous Peoples. There are challenges, including an invasion of settlers expropriating these lands. Because of this, people are able to live off the land, families with children are suffering, there is land appropriation, e.g. among the Miskito people. The Moravian church does not only see itself as a church, but as a ministry serving people, and it also works with the authorities. We work on convincing community leaders of the indigenous rights to land. The Nicaraguan government can enforce the law to show respect for indigenous land ownership. There have been 34 deaths, including the death of children, 45 wounded, and women raped. There is a need for an international committee to investigate the issues in the current situation in Nicaragua, including the violence and death of civilians, in order to secure unity and just peace.

Mr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil) presented the faith and rights-based approach of the church in engaging in the work for the better of the world. Advocacy was a pillar in the human rights work during the military dictatorship in Brasil. In the context of development studies, there was a movement based on the idea of living only on income. But development work is more, it needs to look into education, social welfare and more. Since we have our roots in the rights-based advocacy, we have to extend our work to include other rights. We are now embracing a multi-dimensional approach to the Sustainable Development Goals. He then presented the work of the focal year for Latin America and the Caribbean.

Dr Schneider invited the participants in the meeting to exchange experiences in buzz groups.

Rev. Gloria Ulloa Alverado then welcomed Dr Tadros Adhanom Ghebreyesus, director general of the World Health Organization. Dr Ghebreyesus began by congratulating the WCC on its 70th anniversary. He also expressed his appreciation of the rights-based focus of the previous presentations, which is also the focus of the WHO. "Health for all" is a catchphrase for the WHO. Health and healing were central to the life and work of Jesus Christ, and therefore it is central to the life and work of the church. Today church

and faith-based organisations remain major providers of care for poor and marginalised people, and they are significant for the training of health workers. At the 40th anniversary of the Alma Ata Declaration, time is right to renew and mobilise faith-based organisations.

Health is a central and main pillar of faith-based organisations' work. Focus must be on delivering not only better quality care, but also a holistic and compassionate health care. This will support countries to achieve health related targets. He presented the strategic targets, with three main priorities, reaching 1 billion people more. He pointed out the role of WCC in each of the three priority areas of the WHO. Churches can raise their voices on behalf of those who have nothing. Health is a rights issue and an end in itself, which the churches have underlined already. For health emergencies, churches can use the trust they enjoy in communities. We saw that in 2014, when churches asked people to avoid risky practices, this helped to control the spread of Ebola. Healthy lifestyles, control of the abuse of narcotics, and other improvements are additional examples.

There is still a lot to do together, more than half of the world's population lacks basic access to health care. There are issues of sanitation, mortality rates, 1 million people internally displaced, and situations of complete political and financial neglect. Even when services are available, using them can mean financial ruin for people, because of the cost of paying for health services out of their own pocket. We need to require more from governments, but also the quality of services is important. A basis of quality care is important. Church and other faith-based institutions can play a vital role in promoting health as church leaders sometimes speak louder than political authorities. He then thanked the WCC for the commitment and support of the churches, and said that the World Health Organization looks forward to work with the WCC for justice and peace and a safer and fairer world health.

The moderator of the session thanked Dr Ghebreyesus and congratulated him on the 70th anniversary of the WHO.

An introduction to the WCC Ecumenical Global Health Strategy was presented by Rev. Dr Meleana Maimoa Puloka (Free Wesleyan Church of Tonga [Methodist Church in Tonga]), WCC president from the Pacific region. The Ecumenical Global Health Strategy is a strategy through which WCC and its members will seek to continue the Lord's healing ministry. In 2018 we celebrate the 40th anniversary of the Alma Ata Declaration, and the 70th anniversary of WHO with which we have always collaborated. In 1974 the WCC and the WHO signed a memorandum of understanding to work together, especially on primary health care. There was a special consultation on the SDG 3 through WCC's health and healing programme, which helped shape the global health strategy for 2018-2021. WCC should focus on its unique contribution which is to promote scientific and ethical reflection on health matters from a Christian perspective. This means to provide critique, analysis and advice. This includes promoting human dignity, and biblical reflection on health and healing, e.g. looking at HIV/AIDS from a biblical perspective. It means deepening the theological grounding of our health work, as well as promoting the health of church members through nutrition, cooking, physical exercise, psycho-social exercise, etc. We also need to strengthen documentation on ecumenical health work; a weakness has been documentation and information. We also need to support advocacy networking. In the 1960s and 1970s WCC helped many countries through advocacy work. We can still accompany member churches working in isolation to see the beauty of working ecumenically. Dr Puloka referred the central committee to the document "Together towards life – Mission and Evangelism in Changing Landscapes", where health is a major issue. It has an individual, a political and an ecological dimension. Health is also about wholeness. It is not only about human rights, but it is also a matter of justice.

The floor was then invited to offer comments and questions.

Prof. Dr Very Rev. Jack Khalil (Greek Orthodox Patriarchate of Antioch and All the East) remarked that there had not been enough time to study the important document on "Ecumenical Diakonia". He said that the text speaks mainly of the Lutheran tradition, and that LWF is mentioned many times. Only a few lines are inserted about the Orthodox Church and sometimes with incorrect information. This needs to be taken into account when discussing the document now.

Dr Audeh B. Quawas referred to the document Called to Transformative Action – Ecumenical Diakonia, and stated that the sentence (p. 49, the 4th paragraph) "...it becomes therefore even more urgent for ecumenical diakonia to create safe spaces…advancing gender justice…" is unacceptable for WCC, when this is recognised as the rights of the LGBTQI. Since this issue is controversial within the WCC, the document cannot be accepted. He stated that no action can be taken on this document.

Ms Kirsten Auken (Evangelical Lutheran Church in Denmark) expressed praise and support of the document, although she might be Lutheran biased. She recommended continued dialogue on the document. At least seen from the Danish perspective it is a timely and much needed document, not least in a growing secular world. There is a need for listening to religious voices. In Denmark people thought religion would go away when the world started to develop. This is not the case any longer and religion is an important source of identity. We need a dialogue, and we can use this strategy to keep talking to each other. In Danmission we try to build a bridge to make sure that we don't misunderstand each other. We can do something strong, keep the dialogue going; she hoped the central committee will endorse this document.

Prof. Dr Obiora Ike, executive director of Globethics, said he was attracted to the speech of Mr Rudelmar Bueno De Faria, who was able to identify the source of most of the problem. He said that he would support an intervention and promotion of theological education with ethical and values-based reflection. For values oriented education and formation we could seize this moment of making an impact. He thanked the presenters, and said that crises of values can be confronted with training.

Mrs Jennifer P. Martin (United Church in Jamaica and the Cayman Islands), adviser from the Pilgrimage of Justice and Peace Reference Group, thanked Rev. Cora Luisa Antonio Matamoros for the passionate sharing of the issues around land in Nicaragua. In Jamaica one third of the people live on captured land. The church has played a part in the past, but we have become rather cool on the subject. She offered her thanks for the efforts to strengthen some of the Caribbean churches to be advocates for land rights.

Rev. Dr Micheline Kamba Kasongo thanked the presenters for their moving messages. She then spoke about the context of the DRC, where churches have difficulties understanding diakonia. It is possible to explain the outreach to the vulnerable as an idea, but there is no real and realistic diakonia as such. We could issue master degrees in social transformation, helping students to understand and put diakonia into practice, to build bridges between the elites and the vulnerable. When it comes to attitudes towards the elderly, for example, we could call on students to help elderly, and also the disabled, with the idea of becoming useful. We can also help as churches to reach SDGs in our churches.

Dr Agnes Abuom, moderator of the central committee, thanked Dr Ghebreyesus of WHO, for his address to the central committee. She then explained the process of the "Ecumenical Diakonia" document. A draft document went to member churches almost a year ago. The understanding of the leadership was that we would receive comments on the document. Some comments received have not yet been integrated, so it is still a document in process. The study guide also needs indigenisation.

H.E. Metropolitan Serafim Kykotis said that it would be helpful if the WHO, when organising meetings, share the information, since our churches and organisations can be involved. He then invited all members of the WCC to be active members of the ACT Alliance for more visible work on diakonia.

Dr Audeh B. Quawas said that he could accept to refer the document, but not receiving it. Dr Abuom confirmed that the document was for referral, as it is still being discussed.

The moderator of the session thanked all for their participation.

8. Anniversary plenary: Experiences from the Pilgrimage of Justice and Peace

On the morning of 18 June, the plenary started with a short video showing various initiatives within the pilgrimage of justice and peace.

The Rt. Rev. Mark MacDonald (Anglican Church of Canada), WCC president from North America and member of the Indigenous Peoples Reference Group, moderated the hearing session. He said that in most of the languages in North America, "to live" is the same word as "to walk". The plenary today is inspired by the pilgrimage, the methodology is to provide some of the flavour and character of the pilgrimage, and remind us of some of the most important work we do in the ecumenical movement. He then invited the central committee members to sharing of experiences, revisiting of wounds and table prayers.

There were ten minutes of sharing and prayers at the tables.

Bishop MacDonald then invited Mrs Jennifer Martin, co-moderator of the reference group on pilgrimage of justice and peace, to introduce the involvement of the CWME in the pilgrimage of justice and peace. Mrs Martin referred to the four pillars of the pilgrimage. She also pointed out that a natural mission route includes the *Via positiva,* the *Via negativa,* and the *Via transformativa*. In various ways throughout the World Mission Conference in Arusha, we visited the wounds. But strong testimonies of transformation were also shared. One great sign of hope was the strength and energy of young pilgrims. Two "warshas" (workshops) were dedicated explicitly to the programmatic work of the pilgrimage of justice and peace. The spiritual life invited participants to rejoice and move in the spirit, to be sisters and brothers in mission on a pilgrimage. The time in Arusha gave us the opportunity to recognise that the whole of what we do is a pilgrimage, and God calls us and sends us to being stewards of bringing and justice and peace.

Rev. Prof Dr Fernando Enns (Arbeitsgemeinschaft Mennonitischer Gemeinden in Deutschland), co-moderator of the reference group on pilgrimage of justice and peace, was invited to share information on the progress of the pilgrimage. He explained that many groups are participating in the pilgrimage, before presenting the visits of the pilgrimage team, to Geneva, Bethlehem/Jerusalem, Nigeria, and Colombia. He explained that "the place works on the pilgrim" (quoting Rowan Williams). We are not the same at the end as when we started. We believe these words, because we have seen it, we have touched wounds, like the disciple Thomas. We have been comforted by the power of the Comforter. Doing theology in the ecumenical horizon becomes theology of accompaniment. Several key challenges have come up as common lamentations and calls for transformation: land and displacement, truth and trauma, gender justice and discrimination. We cannot allow theologies to be detached from these local communities.

Another short film was shown, sharing testimonies by the participants of the pilgrimage visits.

Bishop MacDonald then invited Rev. Dr Susan Durber, moderator of the Commission on Faith and Order, and H.E. Metropolitan Gabriel of Nea Ionia and Filadelfia to address the plenary.

Rev. Dr Susan Durber said that she did not know that the pilgrimage would shape her ecumenical practice. She grew up at a time when there were divisions within the ecumenical movement. But we are free spirits and the Commission on Faith and Order finds the pilgrimage a fruitful way of thinking. She said that the orange chord we have been given shows that the pilgrimage involves two feet. It is about relationship

rather than discourse, a journey undertaken at walking pace, a pilgrimage with companions. It can be messy, but it is a place where one gains Christ, because one sees Christ in those with whom one walks.

The Faith and Order commission issued the document "Come and see", a new kind of document for the commission. Pilgrimage has roots in long traditions, carrying the sense that faith moves. Pilgrimage enhances unity, as those we meet bear witness to the demands for justice, and we learn to care about those we walk with. This gives us freedom to explore and journey on common ground. There are particular places where faith can become explicit. This is the kind of ecumenical pilgrimage we now need, in a world longing for justice and peace and unity. But unity on doctrine is not in competition with pilgrimage in service. We need to find a practical and embodied ecumenism. It means confronting the things at the very moment we encounter them. We are called to stir our bodies, to get actual people and churches to get flesh and body on their faith, in order to move the world. Come and see, says Jesus Christ. Time to get up and walk while there is day, there is work for us to do.

A short video greeting from Rev. Dr Cornelia Füllkrug-Weitzel, President of the Bread for the World was shown. She gave witness to the pilgrimage visit to Nigeria. She presented the different participants, showing that it was a very ecumenical undertaking. They were invited to meet with victims of violence – orphans, widows, people displaced because of different types of violence, also victims of the Boko Haram. Their number is so much higher than anybody had believed. Families and entire villages have been left in total isolation, and the traumatic experiences still continue. People have been robbed of land, properties, and houses. A young woman saw no other alternative than to go back to Boko Haram to find a minimum of shelter. A pregnant woman saw her child growing up to kill the father, who had raped her. Listening to the stories, the team expressed solidarity, which was important to the women. This particular pilgrimage visit provided space for the contextual analysis, giving a much richer understanding of the people on the ground and what it means to suffer on the ground in areas of conflict. It transforms ourselves, leading us to concrete actions for transformation when returning to our own settings. It is a reminder of how dehumanising violence is both to the perpetrator and the victim. She strongly encouraged each member of the central committee to organise their own pilgrimages, experiencing the mutual transformation between the visitors and the ones you visit. It was a big help for the group to have a representative of EDAN with them, otherwise the group would never have heard the many heart-breaking stories of women left abandoned. One needs to make sure that a pilgrimage group meets with all people who are created in God's image and are victims.

H.E. Metropolitan Gabriel of Nea Ionia and Filiadelfia, then addressed the plenary, sharing a different story from his context in Greece, where they experience another type of pilgrimage, of people who are forced to migrate, to flee, especially in the Middle East. He then told about how the church welcomes those people, trying to facilitate their journey. Every pilgrimage is a journey towards an end, a religious end, the "*martyria*". Each person carries experiences of justice and injustice, and then witnessing is a challenge. The most concrete way of meeting this challenge is to show love. God's incarnation is a constant witness to the world, and a challenge for diakonia, to love and serve our neighbour. Through the refugee crises, thousands of people have suffered and we remember the images of the very young children losing their lives. A huge cemetery shows that more people have been forced to leave their homeland. Greece is a gateway and port to Europe.

People are challenged to fulfil their Christian faith in action, not in word. We try to remain a point of stability in the midst of the social insecurity in the country. He then shared information on the collaboration with the Anglican Church in Athens, where the church is present in the streets, for the purpose of feeding people daily. This is grass roots ecumenical cooperation. God gave us the strength to serve and revitalise the purpose of diakonia by creating a new vision for a more just continent. Millions of people will start their pilgrimage again. H.A.H. Ecumenical Patriarch Bartholomew, H.E. Archbishop

Hieronymus and H. H. Pope Francis visited the island of Lesbos, in order to witness the pain and advocate to the whole world the realities of the huge refugee crises. Working for justice and peace we must start thinking about those who seek love and care. He concluded by citing the gospel of Matthew, that "whoever wants to be great among you must become a servant".

Bishop MacDonald then invited participants who had been part of one of the pilgrimages to share their stories.

Rev. Dr Carlos Alberto Sintado was not part of one of the pilgrimages, but would like to share that life has paradoxes and ups and downs, with happiness and sadness. Yesterday was the second round of elections in Colombia and the result was a strong blow for those who work for justice and peace. There are reactionary forces moving, and all those looking for vengeance and violence succeeded in Colombia yesterday. This means that our pilgrimage has not yet borne fruit. People fighting for justice needs support, prayer and solidarity of the ecumenical community.

Ms Aleshia Johnson (Anglican Church of Canada), youth adviser, took part in the Geneva and Israel/Palestine pilgrimages. She was saddened that she could not take part in the pilgrimage in Nigeria because of visa issues. Gender-based violence is an important issue, also relevant for the youth taking part in the Colombia pilgrimage. She said that we should hear more testimonies like that from Colombia, where a lot of women are victims of violence, including gender-based violence. She was saddened that we did not hear more of those testimonies from Colombia, since we have so much to do in a short amount of time. But gender-based violence cannot be a small focus. It is a topic worthy of greater attention. She encouraged the reference group and the WCC to give more space to victims of gender-based violence to speak the truth in the public space.

Rt. Rev. Dhiloraj Ranjit Canagasabey took part in the pilgrimage of justice and peace in his own country. He said that when people visit in groups, and when the church locally prepare the ground situation for actual victims to share their stories, they ask what the visitors have to offer other than solidarity. "I need my bread, I need my house, and security". Other than solidarity, other than recording incidents that have been happening, what can our pilgrimage offer in the sense that we bring something, and we take back something? This is about building bridges in ecumenism. Because of disunity, authorities are struggling to build bridges. People on the grass roots have already made their networks of sharing, built their own bridges, and sometimes we are too late. How do we respond to that?

Rev. Frank Chikane (Apostolic Faith Mission of South Africa), moderator of the churches commission on international affairs, began his presentation by saying that the CCIA realigned its programme in a way so that it reflected the pilgrimage. There were visits linked to emergency responses, e.g. through the NCCCUSA, and in the Korean peninsula. Areas that have been covered in the period 2016-2018, include Israel/Palestine, the Za'atari Syrian Refugee camp, Jordan, Iraq, and Burundi and Ethiopia. The Korean visit included a visit to the militarised zone from the South Korean side, where the group listened to the stories. It was like being back in 1953, with a level five risk in the refugee camp. In Colombia, the group had no security whatsoever, but were glad they took the risk. They were welcomed by children on motor bikes, treating us like VIPs. We have to be aware of where people are. There were other journeys, witnessing churches' commitment to children, statelessness, and nuclear weapons prohibition. The mandate of the CCIA is to assist churches in formulating a Christian mind and suggest ways in which the churches together can address the issues. We should celebrate the gifts of people, but also witness the resilience. We shall minister through active engagement to change the situation. He then presented the integrated approach with which the commission works along with experiences and lessons learned.

Ms Lorena Rios, Head of the Desk for Religious Affairs at the Colombian Government, was then invited to share how the Colombian Government experienced the pilgrimage of justice and peace visit. As a state

official, a member of the Assemblies of God and a woman of faith, she gave thanks for the impact of the work done by the churches. She gave special thanks to the general secretary, Rev. Dr Olav Fykse Tveit, the deputy general secretary, Prof. Dr Isabel Phiri, and Rev. Gloria Ulloa Alvarado, WCC president from Latin America and the Caribbean. As part of the pilgrimage visit in 2015, there was an opening two-part forum, between several ministers and a roundtable with broad ecumenical representation. This was a visible contribution by the international community, and we were able to build work for justice and peace based on this. This was strengthened by the visit of Rudelmar Bueno de Faría, WCC staff at that time. In 2018, Latin America and the Caribbean were selected as a pilgrimage focus region. The reference group has followed the work, and various important forums took place.

On 6 February there was a conversation and a meeting attended by the high commissioner for peace in Colombia. The government's appreciation of the churches' role was expressed. The PJP reference group members had a very clear prophetic role, expressing the voice of the local people in the country. As part of a campaign, "Seven weeks for water", there was a religious service. In the headquarters of the Minister of Interior Affairs, at the end of the two meetings, there was a round table, where we were able to work together in the light of God on government premises. These were public officials, and we saw the role the church could play in helping us in facing the challenges. The CCIA meeting thanked Juan Manuel Santos for having signed the peace agreement. This was strategic, because the president could sign a first agreement on adopting freedom of religion and belief. There is a need to ensure participation of all parties in ensuring peace in different territories. This is part of the government's efforts to ensure sustainable and lasting peace, with the support of different churches in our country. She expressed the appreciation for the work that has been done together in her country, and asked that the WCC helps to make sure that the work is not done in vain.

The Rt. Rev. Mark MacDonald concluded the session, and prayed that all would enter into the pilgrimage as a rediscovery of something essential of what we are as human beings, before ending the session with a prayer.

Dr Abuom then opened the hearing session and asked the floor for feedback to the pilgrimage plenary.

Ms Teny Pirri-Simonian reminded the central committee of the survivors of the Armenian genocide, who have always lived on a pilgrimage. As we look at what is the impact of everything done so far, it is also important to look into history.

Rev. Jan Janssen (Evangelische Kirche in Deutschland) brought a special greeting from an interpreter, Hans Von Segern, currently 104 years of age, who was present at the WCC assembly in Uppsala, 1968. He said it had been a reconciliation experience for him, and had asked that greetings and blessings be conveyed.

Dr Ann K. Riggs (Religious Society of Friends: Friends General Conference) said that in 2011 there had been an important gathering bringing up ideas and experiences of the DOV. The meeting developed an analytic tool, setting criteria for how our activities for justice and peace are performing. Could these be lifted up again, to be a help for the pilgrimage to see what has been done before. It could also be a good training for us to bring back home.

Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) told the central committee that the week before, H.A.H. the Ecumenical Patriarch invited more than 200 people for an environmental symposium. She reminded the central committee that there will be remarkable papers coming out of that symposium, referring to the website.

H.E. Metropolitan Serafim asked how the voice of the WCC assembly could be included in the pilgrimages. Could priority be given to members of the central committee, helping them to be more involved? There are qualified people in the central committee as well as in the commissions. In order to keep the

resolutions of the assembly, he suggested that more members from the central committee participate in the programmes of WCC.

Dr Abuom confirmed that members of the central committee are engaged in various activities, particularly in the regions.

H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos shared a reflection related to the morning plenary on the pilgrimage. Four people around the table came from four different churches. We all take part in the process of the pilgrimage, but we miss being able to speak about the obstacles we face on our pilgrimage, for example with regard to the Armenian genocide, the Ireland case and Cyprus. We would like to work for the pilgrimage in order to achieve peace and for the prosperity of people whatever religion or confession they have. But there are outside obstacles and this must be noted. In Cyprus we experienced the 1974 invasion by Turkey. Now Turkey is refusing to negotiate for a solution, which again threatens all steps taken in Cyprus for peace. Everybody can mention obstacles we meet and as Christians we have to show solidarity and help each other.

Rev. Jim Winkler, general secretary of the National Council of the Churches of Christ in the USA (NCCCUSA), expressed a word of appreciation for the team that visited the USA two years ago, in the wake of the tragedies taking place in terms of racism. This led to a racial justice truth telling taskforce initiated in the NCCCUSA. He also thanked the moderator of the central committee for her involvement in the Washington, DC rally. We can begin our work with a lot of momentum. There are a lot of unusual things happening in the USA these days, such as the tragedy of separation of children from their families, there is a lot to work with. He expressed thanks to the WCC for the accompaniement.

Rev. Michel Charbonnier warmly supported what had been said about just peace. He said that the church was very happy that this concept was developed and used – it is practical and relevant, and the church adopted the idea of the pilgrimage of justice and peace. It would be sad if we lost the concrete paradigm along the way. The pilgrimage is how we do things, but the struggle for just peace is what we want to do.

Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) shared the good news that in the last week of May an important conference took place in Thessaloniki under the auspices of H.A.H. Patriarch Bartholomew, which reconfirmed the openness of Orthodox theology to dialogue, and relations to other Christian churches. Usually when politicians visit they are happy to see all the cameras, and afterwards people complain that they have been forgotten. What are the results and follow up of our work?

Rev. Dr Angelique Walker-Smith reaffirmed what the general secretary of the NCCCUSA had said. She reminded the central committee of the anniversary of the martyrdom of Rev. Dr Martin Luther King, Jr and asked that the central committee be with the churches in the USA in prayer, which would be the vision of Dr King on this the 50th anniversary of his martyrdom.

Mrs Ana María Velilla de Medio (Iglesia Evangélica de los Discipulos de Cristo) said that some days before coming to Geneva, she had met with the president of the “Mothers of Plaza de Mayo” in Argentina. The president sends her greetings and thanks to the central committee for the accompaniment. She confirmed that she is willing to accompany the pilgrimage for justice and peace. WCC accompanied the grandmothers and worked for recovering the lost children during the dictatorship. The same day they had met, the “Mothers of Plaza de Mayo” had proposed the president for the Nobel Peace Prize. There are only four grandmothers still working, but others, including those who were found and returned to their families, are accompanying them.

Rev. Prof. Dr Fernando Enns gave thanks for all the comments. He apologised that there was not more time for interaction. The pilgrimage helps us to walk with the community. The question arises, after a pilgrimage team visit, what is next? Often expectations are raised, and people ask whether they are now left behind. We know that WCC has limited capacities, and cannot always follow up on financial support,

or political capacity. Therefore, we have chosen certain focus areas for accompaniment for a longer time. This has helped us with the work of the pilgrimage. The pilgrimage metaphor is also useful. It is about a common journey and the mutual accountability we try to practice. Advocacy, relief and peace work needs to be done, but in the end it is about journeying together, and we do not want anyone to feel that they are left behind. We would like to encourage you as much as possible to initiate pilgrim team visits, and let us know about it. If it is going to be a movement, it has to be helped by you. The obstacles are part of the pilgrimage, which is why we developed the three dimensions of the pilgrimage. Whenever we see obstacles, let us include that in our pilgrimage. It is about touching the wounds, and that's how Thomas was convinced.

Dr Abuom explained that you go to these communities, and by touching their wounds there is a lot of suffering. When we experience that basic things are missing, we must remember our relationship with the specialised ministries, e.g. ACT alliance members, who can be important. In South Sudan specialised ministries have formed a platform to meet the needs of the people.

Rev. Cora Luisa Antonio Matamoros said, in follow up of the pilgrimage for justice and peace proposals, the commitment of the churches in the countries that are visited must be taken up. The churches have requested the accompaniment of WCC, so the churches themselves must accept a strong commitment to the follow-up work. In Colombia the churches are grateful for all the accompaniment, also the different churches and human rights organisations that work in urban and rural areas, where they see the wounds and pain of people. It is also our commitment to insist that follow-up take place.

The general secretary, Rev. Dr Olav Fykse Tveit, said that the follow-up is a very important question when we reflect on how we are continuing this practice of visiting. There are several perspectives that are important to keep in mind. We can consider our programmatic work. We also work with prioritised countries, where we try to spend more resources. But, this is also a matter of what kind of expectations come up after a visit of the WCC, that are really the responsibilities of other bodies, such as relief organisations, the UN, political authorities, etc. We have to think about not creating expectations that cannot be fulfilled. This needs to be discussed with the ACT Alliance. There is a spiritual dimension to this, where the role of the churches is significant. We should not give up our ambitions, but we need to be practical. How do we follow up on human relations and spiritual relationships? This cannot be done from Geneva. We should therefore continue to develop the model, particularly the follow-up part of the model.

A proposal was raised, to develop a map for team visits and pilgrimage initiatives that could help the churches' own engagement with the pilgrimage.

Rev. Cora Luisa Antonio Matamoros asked whether there would be any statements on the situation in Nicaragua, and whether there would be a pilgrimage visit to Nicaragua. She referred to the pictures already shown about the situation of violence and killings. She then asked whether it would be possible to share the churches' agreements with WCC, with new leadership in the churches, who are not always aware of the agreements.

Dr Enns reminded the central committee of the awaiting decision on the assembly theme. He asked whether there would be any possibility to connect the pilgrimage efforts, theology, method, and spirituality to the assembly theme. It could be a good harvesting moment and a transition moment into the future.

Dr Agnes Abuom thanked the committee members for the inputs and asked Rev. Dr Meleana Maimoa Puloka, WCC president from the Pacific region, to close the session with a prayer.

9. Anniversary Plenary: The living fellowship

On Wednesday, 20 June, Archbishop Emeritus Dr Anders Wejryd, WCC president from Europe, welcomed everyone to a hearing session. He announced that there would be anniversary gifts distributed towards the end of the plenary. He then opened the plenary with a prayer. This would be an opportunity to mark the achievements of the 70 years of WCC, focusing on unity, mission, justice and peace. He explained that four themes had been chosen for this plenary; the programme to combat racism, the Korean peninsula, the work against nuclear weapons with ICAN, and the Thursdays in Black campaign.

The plenary started with a short video presentation from South Africa.

Archbishop Wejryd then said that the movement has survived because there has been room for reflection, criticism from different points of view, and from different backgrounds. He then said that "young people are the ones who can feel when the tides are turning."

The programme to combat racism grew out of the Uppsala assembly, and it grew out of agony. Was it right for the WCC to be so clear on this issue? Archbishop Wejryd invited Dr Baldwin Sjollema, the first director of the WCC programme to combat racism to address the central committee.

Dr Sjollema opened by saying that it is an honour to speak to the central committee. He was present as a visitor at the creation of the WCC in Amsterdam 1948. He was glad to be speaking to a new and different ecumenical generation. The world of then with now are incomparable. What is important to remember is how we tried that time to make a small contribution towards the renewal of the church as we understood it then. The churches and Christians were fighting against the most dangerous cancer. He then quoted Mr George Santanyam: "Those who cannot remember the past are condemned to repeat it." How can and should we live together as people of different cultures, races and histories? To be ecumenical means to see oneself as a part, a member of the *oikos*. Do Christians accept to live as part of this larger community? In 1968 at Uppsala a real confrontation took place, on racism, but also on development of society, which was a rather burning issue. What was the church's role in development, not forgetting the relationship between women and men in society? The problem was that the WCC limited itself to statements, and therefore that churches did not always commit themselves.

He recalled that Rev. Dr Martin Luther King, Jr. had shared a biblical message on violence and non-violence. A prophet and true servant of God walked beside the fellow black people, but also alongside the oppressors. His assassination scorned the process. His witness remained, though in "I have a dream". And our response was "we have a dream". At that time a new type of response was needed against racism. Liberation theologies emerged. This was also a time of crisis, protest, resistance and concrete political challenges. Racism became not one of many challenges, but a specific challenge for Christians to respond to. WCC then initiated a special programme, which was a radical departure from the past. It created the programme to combat racism, to deal with the specific problem of white racism, and the structures of power that create and strengthen racism, banks, multinationals and governments.

PCR published lists of names, thereby weakening structures. This was unheard of in churches, but not new in the UN, notably in the anti-apartheid movement. The WCC initiative needed active support from national and local churches. Not only was this about personal racism, but collective racism, which was much more dangerous. Above all, it was about eliminating racism in the churches themselves. WCC had to break through and commit itself to the process. Individual Christians closed their bank accounts in certain banks, thus becoming a tremendous movement, and becoming a part of the anti-apartheid movement. It spontaneously collected funds for the anti-apartheid movement. After many years of resistance, the big question became the question of non-violent resistance. "We have learned to see the perspective from below". It required costly discipleship and costly renewal, giving up privileges, being at the disposal of others, for the freedom for others.

For white churches in South Africa, support meant support of the existing regime. This was exactly the opposite of what WCC said. South Africa was no longer to be seen as a white nation with a black problem, but a black nation with white oppression. This was totally new thinking for many churches in Europe. Was the WCC becoming a political and Marxist movement? This was a global movement of opposition, and the *oikoumene* against oppression. Most leaders were educated by mission schools, including Oliver Tambo. One day he told me: "You should understand the way I was brought up in an Anglican boarding school; we were read lessons. One day, I understood that the Gospel is about liberation, not only spiritually, but of my people. This is what I am involved in, can't you tell this to your churches?" Many churches were concerned that WCC weakened their individual status. WCC asked whether they were really ready to commit themselves. In respect, the WCC, through the PCR, made a real contribution. This became visible by the historic visit of Nelson Mandela to WCC in 1990, shortly after the liberation.

PCR had shown that action speaks louder than words. There were renewed discussions on violence: violence of the oppressor and the right to defend oneself, but the real discussion was on justice or no justice. Through PCR, the WCC gave some hope, in this sense it was a missionary organ, directed towards the constituency in the West. Black people had to be in charge of their own destiny, an issue which is not individual. A special person was the later general secretary, Rev. Dr Philip Potter, who became a companion on the road. Congeniality helped me to understand what living out one's faith is about. What would have happened to PCR if Philip Potter had not become general secretary? In the 1970's we were on the way to the Promised Land, today we are wandering in the desert. There are unprecedented changes, a vast flow of migration. As the world crises intensifies, so do expressions of fear and hatred. The matter is of deep concern. Some are reducing the Holocaust to a footnote, the idea of White Supremacy is alive, but we have the Black Lives Matter movement. African countries are considered as "shithole countries". But remember, racism has not subsided. The Berlin Wall was torn down, but other walls are being built. Refugees are no longer welcome. The Geneva Conventions are being questioned. The most burning issue that received worldwide attention was the rescue operation of a boat of 630 refugees on board, which could finally dock in Spain. In reality it is a scandal. What is needed now is the strong voice of the civil society, and the churches play an important role. Are the churches ready to offer asylum, when law protects them from people in danger? Today solidarity and hospitality is an existential challenge to the churches. These concerns are essential for the integrity of Christian faith. I plead with you to accept this challenge.

Archbishop Wejryd gave thanks for the strong input by Dr Sjoellema, and shared internet links where listeners could get more information to all the four parts of the programme. He then moved on to the next presentation on where the churches have been very much involved, and invited Rev. Myong Chol Kang, chairman of the Korean Christian Federation (Democratic People's Republic of Korea). Rev. Dr Hong-Jung Lee, general secretary of the National Council of Churches in Korea (Republic of Korea) and Rev. Frank Chikane, moderator of the Commission of the Churches on International Affairs.

Rev. Myong Chol Kang addressed the central committee, and gave his sincere gratitude for the hospitality and invitation. Since 1984 WCC has been engaged in peace work in the Korean peninsula. This has recently been shown through a visit to Pyong Yang by the general secretary, Rev. Dr Olav Fykse Tveit, Rev. Frank Chikane, moderator of CCIA and Rev. Dr Chris Ferguson, general secretary of the World Communion of Reformed Churches (WCRC). It has all contributed to the work for peace in the Korean peninsula. Peace has begun to emerge, which has been struggling with nuclear confrontation and war. A declaration for peace and prosperity has been adopted and statements have been made. The adopted declaration and the joint statement we believe is worthy of the Lord's will for lasting love and justice. This could not have been imagined only a few years ago. Rev. Myong Chol Kang then referred to a number of statements, and ended with a Scriptural quote; "Blessed are the peace makers for they will be called the children of God".

Rev. Dr Hong-Jung Lee, opened by saying "Peace be with you". He congratulated WCC on its 70th anniversary. He then said that this was the first time the WCC has been addressed by representatives from both North and South Korea and explained that the peace movement in North and South Korea are two sides of the same coin in the Korean peninsula. Since 1948, it has been linked with the historical process of ecumenical accompaniment. Since 1984, linked to a significant meeting in Switzerland, planned efforts have been made in order to construct a just, peaceful and unified Korean peninsula, with compassionate and Eucharistic solidarity. With hope and a new purpose, we pray to the Living God, to renew and transform the people from being victims of war into becoming a new Korean peninsula. *Kyrie Eleison*.

Archbishop Wejryd commented that the wide range of Christians in the Korean peninsula shows how burning this issue is. The tensions outside the assembly venue in Busan made us realise both how strained and how important this is. Churches cannot be part of politics, but they can take part in forming opinions. People realised that there are Christians in North Korea, and started praying for them.

Archbishop Wejryd then asked Rev. Frank Chikane, moderator of the CCIA, whether churches really can make a difference and influence the opinion of people in our countries. Rev. Frank Chikane said that churches should make a difference by being children of their own society and time. Sometimes, as a result of involvement, it can be difficult to hear what is really going on. But when the church focuses on what Jesus is about, issues of justice emerge, and one starts to think differently. Then the problems and the pain of the other becomes one's own. Once you begin to do that, you begin to be church. He then went on to say that it was a privilege to share the platform with the Korean representatives, because if you don't see a miracle, you have missed it. It is a privilege to have churches working together as part of the WCC. Amidst many visits, it was possible to go to North Korea and engage with people. They want peace, both in the North and in the South. It may be possible to achieve peace sooner than we had thought. He concluded by saing that he believes God is with us on this matter.

Archbishop Wejryd thanked the speakers and said that the central committee had just witnessed a historical moment.

The plenary turned to the theme of nuclear weapons. He introduced a tenant in the house for a long time, the International Campaign to Abolish Nuclear Weapons (ICAN), and invited the director, Ms Beatrice Fihn, to address the plenary.

Ms Beatrice Fihn opened by saying thank you. In one word, how else can the feeling of receiving the Nobel Peace Price be described? Thankfully WCC assisted ICAN for the press conference – you answered our phones, and you were willing to step in, truly selfless. Thank you again.

The treaty against nuclear weapons was adopted by 132 states, and it enters into force when 50 states ratify it. WCC member churches and partners continue to be a key part of the ICAN, we would not have achieved the agreement, or won the prize, without the commitment of the ecumenical movement. In addition, this was our prize, not mine or ICAN's prize, but <u>our</u> prize. When the world is overwhelmed, WCC steps forward with hope, determination and faith. You provide community and clarity. The nuclear threat is overwhelming. Rev. Dr Martin Luther King, Jr. said that the truth of nature and risk of nuclear arms brings people out of their minds, because it is too painful. The faith over against this overwhelming threat points the way out of darkness for the rest of the world. In 1948 the WCC said that the use of nuclear weapons is a sin against God and a crime against humanity. In 1983, the 6th WCC assembly in Vancouver said "Enough!", and called for a treaty against the possession and use of nuclear weapons. This body called for an end to this madness.

Ms Fihn said she thought there were more pressing issues, as climate change, as she concluded her schooling. She learned more from the vibrant campaigns around the world, which understood that the impact of nuclear weapons is close, with the damage seen and unseen, that it is not one of many issues.

It is at the beating heart of a system of oppression. Wherever you are in the world, it is imperative that you stand up against these weapons. Your communities are needed right now, at a moment in time of paradoxical fear. Right now the nuclear arms states are modernising their arsenal, including smaller weapons that are dangerous and more usable. They are planned to last a decade, and we must end these weapons before they end us. What can you do? First of all; pray. Pope Francis too has called for also opposing the oppression, uniting people in prayer on St Peter's Square to end nuclear weapons. We all need you to pray, preach and impeach. We are one humanity, there is no more ground in which we can keep these arms without threatening the whole of humanity. We need you to work in your communities, addressing your governments. Each country will make a significant contribution to the work against nuclear weapon by signing this treaty. We need help with that challenge, to urge your governments to sign the treaty.

Archbishop Wejryd commended Ms Beatrice Fihn, saying that the responsibility is ours. She then showed the Nobel Peace Prize medal.

Archbishop Wejryd then introduced a short video presentation on the campaign, Thursdays in Black, saying that this is about resistance, resilience, solidarity. He then invited Rev. Gary Harriot, general secretary of the Jamaica Council of Churches, to speak.

Rev. Gary Harriot congratulated the WCC on its 70th anniversary. He then said that there are serious problems with crime and violence. Each year women and girls suffer rape and other forms of violence. As the persons come forward, stigma has caused many to remain silent. Between January and December 2016, in Jamaica, there were 473 reported rape cases, nearly 50 % were children, 180 cases being children of 15 years and under.

In Jamaica, the Thursdays in Black campaign was launched on 9 February 2017. The campaign is a right response to this scourge of rape and violence. The plenary was invited to join the campaign by wearing black the following day.

Dr Agnes Abuom, the WCC moderator, was then invited to speak. Dr Abuom told the plenary about the Decade of Churches in Solidarity with Women. The many examples of Thursdays in Black grew out of the stories from the decade, as an encouragement and tribute to the resistance and resilience of women. It has been naming the many women who had spoken up and resisted violence and rape, in war and conflict and under oppression. The violence continues and our cry must be louder. A young woman who was abducted at the age of 12, became a comfort girl. When she returned at the age of 20 she had two children, and received only one week of trauma treatment. She was stigmatised. One of her children was killed in school. So the violence continued. We see the silence imposed on so many. As Christians we are called to stand for justice, dignity and love. We need to be witnesses for hope. We are asking WCC leaders to actively join the Thursdays in Black campaign tomorrow. Wear a pin to declare you are part of the global movement, resisting attitudes that permit violence and rape. Encourage others to join you, we ask ambassadors to be visible as leaders in their communities. WCC is relaunching Thursdays in Black this year. Stand together as ambassadors, the journey continues towards a world free of rape and violence.

The general secretary, Rev. Dr Olav Fykse Tveit, then thanked all the contributors to the plenary, and Archbishop Anders Wejryd for his leadership. He then introduced Mr Georges Lemopoulos to provide practical information about the visit of the Pope. Mr Lemopoulos informed the central committee of the protocol, and asked for the understanding and cooperation of everyone.

10. Programme

10.1. Programme Committee Documents

On 16 June, Bishop Petra Bosse-Huber (Evangelische Kirche in Deutschland), moderator of the programme committee, was invited to introduce the report of the programme committee. She referred to the document WCC Strategic Plan 2018-2021. One of the focal points has been WCC's call to transformative action. As a call to transformative action, among others, the Ecumenical Diakonia document has already been printed. Then the Ecumenical Global Health Strategy was introduced, and the Arusha Call to Discipleship. Finally, the reports of the commissions and the documents from the gender advisory group and a report on the pilgrimage of justice and peace were introduced.

There is an update on mid-term achievements to be read alongside the Mid-Term Evaluation Report. There have been staff planning days, with a comprehensive report, presented for information.

Part of the work of the programme committee has been to receive and discuss the work of the commissions: the Commission on Faith and Order, the Commission on World Mission and Evangelism, the Churches' Commission on International Affairs, the Commission on Ecumenical Education and Formation and the ECHOS Commission on Youth in the Ecumenical Movement.

Rev. Celina Falk (Church of Sweden) asked about the follow up to the recommendations of the central committee (June 2016) on programme work, especially vis-a-vis the mentoring programme. The ECHOS commission ideas received support in Trondheim at the central committee meeting in 2016. But the ECHOS is advisory and cannot implement the programme simply through its advice. ECHOS did not discuss this fact in 2017, and there is no influence in running this meeting. If WCC wants to be intergenerational, it is important to ensure the ongoing formation. ECHOS looks forward to continue to provide advice, but it is not responsible for implementing it. This has to be taken into account.

Rev. Klaas van der Kamp, general secretary of the Council of Churches in the Netherlands, remarked that today there are different means of communications which demand a new culture for communications, with less politeness and more of a more journalistic approach.

Ms Amanda Khozi Mukwashi, chief executive of Christian Aid, referred to Mr Bueno de Faria's paper and welcomed the conversation on the four thematic areas. She suggested some reflections for the committee. Firstly, it is important for specialised ministries, in order to be credible, that we couple them with the changes in our internal issues. If we talk about safe-guarding, we work with very vulnerable communities, and that is also what churches do. Secondly, the amount of papers printed must be dealt with, we must walk the talk – and the change needs to be reflected from inside the organisation. She gave thanks for the report and expressed her good wishes.

Bishop Petra Bosse-Huber replied that with ECHOS the committee would try and clarify the role. Other things would be referred to the programme committee.

The moderator asked Rev. Dr Festus Ambe Asana (Presbyterian Church in Cameroon) to close with a prayer.

10.2. Conference on World Mission and Evangelism

H.E. Metropolitan Dr Mor Geevarghese Coorilos (Syrian Orthodox Patriarchate of Antioch and All the East), moderator of the Commission on World Mission and Evangelism (CWME), delivered a report on the Conference on World Mission and Evangelism, "Moving in the Spirit: Called to Transforming Discipleship", in Arusha, Tanzania, 8-13 March 2018.

At the outset he gave thanks for the opportunity to deliver the report, and for the prayers and wholehearted support of the conference. It was one of the most meaningful and successful gatherings in

the recent past. CWME has received hundreds of responses. The conference was the biggest one in the history of the World Mission Conferences, with more than a thousand participants. There was enthusiastic participation from CWME affiliated bodies, WCC member churches, the Roman Catholic Church, Pentecostals and charismatics, the fruit of three years intensive systematic work. He expressed gratitude to the CWME members for their dedication to the process. This was also the biggest ecumenical event since the Busan assembly, also seen from a theological perspective. The active participation of member churches was exceptional. Theological reflection on global challenges contributed to an energy to journey forward to the next assembly.

Arusha also turned out to be an African conference, not only culturally, but mostly because of the active participation of African participants, church members and church leaders. They made a profound contribution through dynamic leadership and rich liturgical resources. It is only the second time CWME met in Africa, 60 years after the conference in Achimota, Ghana, which offered us an opportunity to feel the leadership of the African churches. African Instituted Churches allowed the conference to appreciate worship in ways contributing to reshaping our spirituality, experiencing the relational dimension of life: Ubuntu. This was life-giving in a biblical sense. The Evangelical Lutheran Church in Tanzania, in close cooperation with other churches and organisations, worked tirelessly to make all feel at home.

Arusha was a mission conference, with deep reflections on various issues of mission theology and practice. It was the first World Mission Conference to be held since the WCC's adoption of the document "Together Towards Life – Mission and Evangelism in Changing Landscapes" (TTL). The influence of TTL was more than obvious in the leading themes carried forward. God's mission "to give life in fullness for all" was emphasised. The mission of God, and the pilgrimage, the moving in the Spirit part of the theme, showed the conference's commitment to the WCC pilgrimage of justice and peace. The conference also dealt with new landscapes of global Christianity, looking at creation, Gods economy of life, mission from the margins, healing and reconciliation. In Arusha these themes found a fresh focus. Discipleship is both a relationship and a vocation for transformation. Arusha underlined the transforming effect of disciples, visiting themes as gender justice and interreligious dialogue. Prayer and spirituality was a major part of life in Arusha; to be in God's presence, with daily prayers three times a day, finding unity and inspiration. Bible studies, artistic and musical performances, lifted up by songs and praise from all the world. He then offered his profound thanks to the spiritual life committee for their excellent leadership.

Youth and women were strongly present in the conference. 42% of the participants were women, which is an all-time high. 25% of the participants were youth. The contribution by young women theologians was greatly appreciated. The many new faces and voices led to participants saying that in Arusha they found hope for future ecumenism. The Global Ecumenical Theological Institute (GETI) programme contributed a great deal in ensuring youth presence, living out what we call mission from the margins.

The conference message, "The Arusha Call to Discipleship", is an excellent missiological statement. Through mutual discernment, ecumenical commitment is still possible. The statement brings in personal, social, missional and other dimensions, which transmitted discipleship as a theme that will shape future missiology. He thanked the central committee for the sincere prayers and support. A special thanks goes to Rev. Prof. Dr Jooseop Keum, the out-going director of the CWME.

Dr Audeh B. Quawas congratulated the CWME for his report. He then remarked that the ecumenical diakonia document had been published on the WCC website and asked that this immediately be taken out from the website.

The moderator, Dr Agnes Abuom, said that the issue would be returned to, it has been referred to the programme committee.

Mrs Anne Glynn-Mackoul echoed that the document should be taken down from the website immediately.

Returning to the Arusha discussion, Prof. Dr Dimitra Koukoura said it was a joy and feast to be in Arusha because it was a very open conference and many were there. She was glad to share her own experience as a WCC representative at the meeting of the Global Christian Forum. She had some parallel experiences from these two gatherings; the more open we are, the greater is the joy. We have a role here in the central committee to deal with rules and regulations, but this was a conference allowing us to be more open and to listen to other voices and stories of faith, and the big success of Arusha was this openness.

Rev. Marianne Brekken was grateful for the mission conference. It had opened her up for reviewing the word discipleship once again. It is not a word she had used herself, but she is now starting to embrace it. She also asked the floor to focus on the Arusha Call for Discipleship, seeing it as a new way of talking about following Christ. It is a document we should spread in various ways.

Rev. Silishebo Silishebo said the conference was heart-filling and mind-enriching, it was spiritually uplifting and unique, for which he was grateful. He pointed out that we are stronger on mission, but weaker on evangelism. As the conference was situated in the bush, with nature and birds, we missed the opportunity to reach out to human beings. Next time the conference should be put in a city, where people could come and see, hear and receive.

Prof. Dr Thomas Schirrmacher from the World Evangelical Alliance congratulated the WCC and the CWME for Arusha. He said that the WEA were so involved in Arusha with workshops etc., that they felt very much at home. We are united in mission. We saw the need for unity because of mission. I am glad about this incredible openness that evangelical delegates experienced in Arusha.

Rev. Dr Micheline Kamba Kasongo echoed thanks to the organisers, it was magnificent. And on behalf of EDAN she would also express warm thanks. There are always problems with access, but the important thing is how you overcome the difficulties making life easier for us. She gave thanks to everyone for watching out for people living with disabilities as they had felt included and part of the conference like everybody else.

Rev. Dr Henriette Hutabarat-Lebang said that the Arusha experience was enriching, and that she shared what has been said about the openess that brings us together across differences. She said that they are planning to have an Indonesian mission conference, organised with the WEA, the Communion of Churches in Indonesia (PGI) and the Pentecostals. It would be the first time they do this together, it will take place during Pentecost, and the theme of Arusha is suggested. You are warmly welcome. The openness is truly important. All members of the Indonesian Christian Forum shared this experience, witnessing to Christ in the context of a pluralistic society. We were reminded by the cross and moved by the cross given to each one of us. People felt safe to share their understanding of mission and evangelism, which sometimes have divided the churches.

H.E. Metropolitan Serafim said that the most important about Arusha is the implementation of the conference by the member churches and all of us as Christians. However, we failed, as we were in Africa, to ask for the forgiveness of Christians who introduced slavery in Africa. It would have been very important to ask for repentance in Africa. We should also think about how to give the chance to our youth to be able to go and study in other parts of the world, as creation belongs to all people. This is related to the theology of creation, something belonging to God, which means all of us; we are offered hospitality by God, and we should be able to do the same.

The moderator, Dr Agnes Abuom, thanked the leadership of the CWME and all staff. She had cherished the prayers. Even more important was it to hear how media had covered that conference.

The Arusha Call to Discipleship and the Conference on World Mission and Evangelism Report were referred to the programme committee by consensus.

The moderator then turned to the question of the ecumenical diakonia document. She explained that the document had been published and shared many months ago. WCC staff are mandated to cover our activities and publicize our deliberations in plenary. We want to be transparent on what we do. But given the particular question raised, she suggested that we take it offline until we have made a decision in this meeting what we do with this paragraph causing disagreement.

Search Committee ballots were distributed.

Prayer and blessing was offered by Bishop Mark Macdonald (Anglican Church of Canada), WCC President from North America.

10.3. World Conference on Mission and Evangelism Recommendations

During the decision session on the reporting of the programme committee on 20 June, Dr Pillay read the comments and recommendations of the committee:

Comments:

a. There is a need for further developing Christian ethics about mission and economy focus on proclamation of life.
b. Evangelism in the secular society as a burning issue in some places; should be developed further.
c. Migration issues and racism shall be further developed. Further theological reflection on migration should be strengthened, reflecting the impact of Matt. 28:18-20 and Acts 1:8 in an understanding of our missiological task, especially on the notions on migrant-serving and migrant-sending.
d. There is a need to reaffirm the special attention to the formation of all people, more specifically for theological education through Global Ecumenical Theological Institute. Collaboration with other commissions is needed, including commissions on Faith and Order and Education and Ecumenical Formation.
e. The Ecumenical Disability Advocacy Network pre-meeting should be added to the report. EDAN should be involved in implementing the mission programme. At the same time, all the WCC programmes should reflect the concerns of people living with disabilities.
f. There is a need to strengthen the rich approach of Arusha on the theme of transforming discipleship leading to the next assembly.
g. It was clarified that the Arusha Call to Discipleship and the Arusha Conference Report will be sent to the churches.
h. It was noted that the appendix is not part of the document received.

Recommendations

The programme committee recommends that the central committee

a. Receive the report and the Arusha Call to Discipleship with appreciation.
b. Agree that Global Ecumenical Theological Institute should be included as a model for ecumenical formation held in conjunction with the assembly.

The recommendations were adopted by consensus.

After discussion of each section and the approval of recommendations as reported below, the entire report of the programme committee was received by consensus.

10.4. Report of the Programme committee

On 20 June the moderator of the decision session, Bishop Dr Mary Ann Swenson, invited Bishop Petra Bosse-Huber, moderator of the programme committee to present the report. Bishop Petra Bosse-Huber

thanked the committee for its work, and also the two deputy general secretaries, Prof. Dr Isabel Phiri and Fr Prof. Dr Ioan Sauca, for their inputs. She also gave thanks for the hard work of the rapporteurs; Rev. Dr Henriette Hutabarat-Lebang and Rev. Prof. Dr Jerry Pillay. She then invited Dr Pillay to present the report, section by section. Dr Pillay said that the report wasstructured in a way that gives a summary to each section. The second point is that the committee noted all the comments from committee members. That information was sent to the various committees of the central committee for further consideration.

10.5. Moderator's Address

Dr Pillay read the first recommendation of the programme committee:

The programme committee recommends that the central committee receive the moderator's address with appreciation.

The recommendation was received by consensus.

10.5.1. Report of the General Secretary

Dr Pillay then read the next recommendation of the committee:

The programme committee received the report with appreciation with the following comments:

a. Appreciation was expressed for the use of the language of love in relation to the ecumenical movement including the pilgrimage of justice and peace.
b. It was also noted that the theme of love as a possible theme for the next assembly can be both complex and simple, and it is in need of further reflection and discernment.
c. It was suggested that paragraph 58 which deals with the conflicts in the Holy Land and in the whole geographic region of the Middle East should be expanded and highlighted.
d. It was noted that the general secretary had visited many regions but the report did not contain analysis about the various regions.
e. It was felt that the Conference on World Mission and Evangelism in Arusha and the Global Christian Forum (GCF) should have been included in the report of the general secretary.
f. It was noted that the Global Christian Forum is not another organization but a platform and forum which does not issue statements but engages dialogue on burning global issues.

Recommendations

The programme committee recommends that the central committee:

a. Noting the above comments, recommend the acceptance of the report of the general secretary with appreciation.
b. Request the executive committee to do further reflection on the theological and practical implications of the use of the language of love in relation to the Pilgrimage of Justice and Peace (PJP).
c. Request the central committee to discern about the future development of the Global Christian Forum in relation to the WCC.

Dr Quawas referred to point f) of the comments, raising concern regarding the issuing of statements on global issues. Dr Pillay clarified that the Global Christian Forum does not have a mandate to issue statements.

Dr Enns suggested to delete the rest of the sentence, after "issue statements".

H.E. Metropolitan Gennadios suggested to simplify point one of the committee's recommendation, and only recommend that the central committee receives the report of the general secretary with thanks and appreciation. This change was accepted.

H.E. Metropolitan Serafim referred to H.A.H. Patriarch Bartholomew, who speaks of the unity of Christians. The Global Christian Forum gives us another opportunity to work for this.

Dr Dimitra Koukoura said that point f) could say that the forum does not issue statements, but invites to dialogue with all Christian traditions.

H.E. Metropolitan Gennadios suggested continuing this discernment between WCC and the Global Christian Forum, and that a report be presented to the central committee in 2020.

The recommendations were received by consensus.

10.5.2. Follow up of the Recommendations of the Central Committee (June 2016)

Dr Pillay continued reading the report and recommendations from the programme committee.

This is a report on how the recommendations of the central committee (2016) on programmatic work have been followed up. All the recommendations of the central committee were followed up and the implementation has been monitored by the executive committee who received regular updates.

Comments:

a. The programme committee acknowledges the priority of empowering young people to be active members in the life and work of the WCC.
b. It was suggested that, in consultation with ECHOS, consideration be given to the buddy and mentor programme for young people. In 2016, over 60 members of central committee were actively involved in the programme that also promoted a unique opportunity for an inter-generational approach and communication
c. It was strongly affirmed that people with disabilities should be taken seriously, especially the work of the Ecumenical Disability Advocates Network (EDAN).
d. d. The programme committee discussed the proposed follow-up of the recommendations of the central committee in 2016 concerning Ecumenical Global Health Strategy. It noted that the plan to publish a book on religion and violence should be reviewed by the executive committee and further requests the executive committee to continue working on this issue.

Recommendations

The programme committee recommends that the central committee

a. Recommend that adequate resourcing be allocated for the analysis, development and implementation of methodologies of accompaniment for young people in the lead up to and between decision making meetings of the WCC, including but not limited to a mentor programme.
b. ECHOS should be consulted in integrating the work of the youth within the WCC.
c. A pilgrim visit should include the Ecumenical Disability Advocates Network.
d. Request the executive committee to review the plan to publish a book on religion and violence, and continue to work on this issue.

The Very Rev. Archimandrite Jack Khalil was surprised to see the recommendation about publishing a book on religion and violence. The issue has been discussed in depth and decided in the programme committee. The proposal should be sent to churches before the central committee. The book was not recommended to be sent to central committee, and not recommended for publication. There were thoughts and ideas on violence that were unacceptable in the previous document, which were not to be included again, because it would cause the document to be rejected. We decided not to publish the book, the action was taken in the programme committee.

Dr Pillay agreed that there had been a lengthy discussion, but the committee did not come to a conclusion. The plenary does not have all the information before it. We present the matter in a concise and cautious way. We can refer it to the executive committee, to review the plan. It would be the neutral way of taking the discussion and pass it on.

Dr Quawas suggested to amend point d) about who is to publish the book and decide about the substance and context of the book. We could see a book published by the Faith and Order Commission on religion and violence. We would also like to know that the executive committee can see the plan and the substance of the book. Dr Jerry Pillay said he would be happy to include that.

Dr Theodora Issa said that in October of 2016 we were asked to come up with responses to the papers, and we sent it, but we could not see it the paper. Nothing happened. The member churches' responses must be taken into account.

Dr Enns was sorry to bring the programme committee discussion on this matter to the plenary space. He could fully understand the frustration but the committee did not come to a decision. There is clearly no consensus on publishing this book. He would request that the plan to publish the book be dismissed, yet the work on religion and violence to continue, which allows us to express that we want to talk about religion and violence. To refer it to the Faith and Order Commission is not a good idea, because we would not have the time to discuss it.

Dr Quawas said that there is a need to supervise these kinds of books, this could be done by the Faith and Order Commission. He then suggested that the paragraph be removed from the report. Dr Enns asked that the programme committee be allowed to present it like that, even if there is no book.

Bishop Petra Bosse-Huber explained that publishing a special book could not be accepted. There is no information about the whole discussion, so it should be referred to the executive committee, as we do not want to make a decision on book being published without consensus. This reflects the discussion in the programme committee.

H.G. Bishop Angaelos was happy with the solution Dr Enns suggested. The ideas expressed for the book should not be repeated again.

The general secretary, Rev. Dr Olav Fykse Tveit, said that religion and violence is a theme we continue to work on. No book is to be published. He did not see a reason to formulate that as a decision by the central committee.

Fr Jack Khalil said that then time in discussion had been in vain. These ideas should not be repeated again. Now the document will be sent again to the policy reference committee, but our point is to not have the same ideas repeated there. That will cause the document to be rejected.

Dr Quawas said that the term "work" can be used as it is a general phrase. The publication of the book is dismissed. No new documents are being planned, only the discussion on the issues of religion and violence will take place, and it will be internal.

Fr Jack Khalil was happy to make this point very clear in the discussion, because it is related to faith, to the Gospel and to our history. He trusted that the document will not be referred to again in future discussions, but be rejected.

Dr Jerry Pillay said that point d) was not a recommendation, so there is no action we have to take on this point.

The recommendations were adopted by consensus.

10.5.3. Mid-Term Evaluation Report

Dr Pillay read the next section of the committee's report.

Comments:

a. The programme committee appreciates the process that has been used in conducting the mid-term evaluation.
b. The WCC needs mechanisms that ensure the continued focus on social issues, such as violence in communities, as it takes up new challenges.
c. The WCC should engage effective communications on social issues through the use of social media as part of its endeavour to express Christian witness and visible unity.
d. The WCC should partner with other ecumenical organizations in addressing social issues.

Recommendations

The programme committee recommends that the central committee receive the mid-term evaluation report with appreciation with the above comments, and approve the general direction.

The recommendations were adopted by consensus.

10.5.4. WCC Strategic Plan 2018-2021

Dr Pillay read the next section of the report:

Comments in this section are the same as that of the Mid-Term Evaluation Report since both documents were considered together.

Recommendations

Based on the recommendations of the Mid-Term Evaluation and review by the staff leadership group, the programme committee recommends that the central committee:

a. Approve the proposed WCC Strategic Plan for the period 2018-2021.
b. Recommend to the general secretary that strategic objective indicators for the period 2018-2021 be further developed for review by the executive committee at its meeting in November 2018.
c. Direct that the programmatic objectives and indicators for 2018-2021 be further developed, building on the 2018 plans, for review by the executive committee at its meeting in November 2018.
d. Request the general secretary to continue working with staff to develop the strategies and methods of achievement that engage member churches and ecumenical partners more fully in the life and work of the WCC.
e. Call on the executive committee to monitor the strategic plan 2018-2021, reporting to the central committee in 2020 on the implementation of the WCC Strategic Plan.
f. The WCC strategic plan include the issues on refugees, migrants and stateless people and their intersections with racism, from both local and global dimensions.

The recommendations were adopted by consensus.

10.5.5. Update on the Pilgrimage of Justice and Peace

Dr Pillay corrected a mistake in the report and read the next section of the committee's report:

Comments:

a. Appreciation was offered for the WCC work on the pilgrimage of justice and peace but it was indicated that we need to hear more voices and encounter more dialogue among churches and people.
b. It was reported that the last central committee approved that a pre-assembly event on Pilgrimage of Justice and Peace should take place in 2021. This is now planned to take place in North America and should be considered as a pre-assembly event.
c. It was further indicated that the whole assembly should be planned using the concept and methodology of the Pilgrimage of Justice and Peace.

Recommendations

The programme committee recommends that the central committee

a. Receive the report with appreciation.
b. Agree that a pre-assembly event of the Pilgrimage of Justice and Peace be planned in North America.
c. Request the assembly planning committee to prepare the assembly in the spirit, ethos and praxis of PJP as a meeting point and a pause to celebrate, share, reflect, envision common goals, and plan together with fellow pilgrims on the way.
d. Develop further the role of the Pilgrim Team Visit (PTV) in the Pilgrimage of Justice and Peace.
e. Call on members of the central committee to organize Pilgrim Team Visits (PTV) in their own countries.
f. Agree that invitations with more concrete guidelines and ideas on how to participate in Pilgrimage of Justice and Peace be sent to member churches and other churches and partners.

The recommendations were adopted by consensus.

10.5.6. Called to Transformative Action: Ecumenical Diakonia and Ecumenical Diakonia Study Guide

Dr Pillay continued to read the comments and recommendations of the next section of the committee's report:

Comments:

g. The programme committee noted the nine proposals offered by reference group on the Ecumenical Diakonia Study Document to amend the document taking into consideration some of the comments that were made in the central committee plenary.
h. The document helps us to revisit our histories as an ecumenical family as part of the WCC 70th anniversary.
i. We should be reminded, and not lose the focus, that the ecumenical movement has provided an alternative to sustainable development based on justice by focusing on sustainable communities in which the prospering of human dignity, that protects human rights and the sustainability of the people and the planet are the foci.
j. The document should deepen its theological foundations and avoid repetitions. It should not seek to jump fully on to the UN train when reflecting on sustainable development goals (SDGs) but reflect its own Christian distinctiveness and spirituality.
k. Caution was expressed about statements such as "the SDG agenda deserves all kinds of support, both political and practical" (p. 42, 5.3). This is done particularly in light of the fact that, as the document states, some SDGs "such as poverty" lacks an approach that analyses root causes and questions ruling political and economic models." (p. 42, 5.3).

l. There was a discussion on the issue of 'faith-based' and 'rights-based' diakonia. Diakonia is based in Christian faith and is often expressed in rights-based activities. More focus should be on 'human dignity' as, perhaps, the more appropriate biblical language.
m. The document should broaden its theological focus and not be somewhat restricted to the theology of the Reformation.
n. The document reflects too much on institutional diakonia rather than on individual diakonia and the diaconal work of local congregations. It was, however, pointed out that this document is intended to focus on the institutional aspect of ecumenical work.
o. Diakonia is not only about aid but about building communities as well.
p. On p. 42 a reference is made to "activate faith communities". It was pointed out that Christians have been involved in diakonia work for over 2,000 years.
q. Discussions pursued with regards to p. 49 where reference is made to Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI). It was suggested by some that the paragraph be deleted. Others felt that the first sentence in the paragraph should be retained and the sentences following be deleted. Still, others felt that the paragraph should be reformulated. It was pointed out that this document is only a study document. The programme committee did not reach consensus on this matter but called for further work to embrace the various positions shared.
r. It was mentioned that we could draw from the work of the Commission on Faith and Order document on The Church: Towards a Common Vision and its focus on the theological affirmation that 'all people are created in the image of God.'
s. We accept that there are many definitions and descriptions of diakonia as expressed by the Malawi Consultation.
t. The document was acknowledged by the programme committee as a working document which would be useful to people and institutions actively participating in diakonia. However, it was felt that the document needs further consultation and work.

Recommendations

The programme committee recommends that the central committee

a. acknowledge the document as a working document and
b. request that the comments from the programme committee be duly considered
c. refer it to the executive committee for further consultation and work and
d. bring it back to the 2020 central committee.

Rev. Fr Stefan Igumnov (Russian Orthodox Church [Moscow Patriarchate]) asked whether the document should not have been sent to the permanent committee for consensus and collaboration.

Fr Jack Khalil asked how the document had been reviewed before being sent to the central committee. Something is missing in the document. An introduction or preamble which serves as background information on some of the activities of WCC would be helpful. This document has not yet been recommended to the churches. At the end of the report, names of those who participated were added, but Mr Sizilou who is listed, did not participate. He cannot be mentioned and there are no other Orthodox represented. Regarding the appendix, we had asked that a missing sentence from the report be added, those were remarks on the recommendation by the reference group for diakonia, and now it is missing. Could that sentence be added? In point k) the document is called a working paper by the programme committee. Many members refused to call it a study guide; many wanted it to be just a working paper.

Dr Quawas questioned the affirmation that the document was distributed to the churches. Reading the preamble leads to the conclusion that it was not. It was studied by the executive committee in June and November of 2017. Nevertheless, the document has been discussed by ACT Alliance, at the assembly in South Korea, and at the Bread for the World workshop. Therefore he suggested a change in the recommendation 1, so that the document could be shared with the member churches for feedback for another two months. The document must not be published. Whenever there is a joint document with

partners, it has to be emphasised that WCC is a fellowship and not a coalition. It has been discussed outside WCC without the approval of the governing bodies of WCC.

Dr Pillay explained that the document is a joint initiative. Some people will not be able to use it, others will. It is not finished, but for those who find it useful, it should be distributed. Some editing was done and this is not the final copy. What is not in the appendix will be added. This is a process of consultation. Dr Quawas' proposal to share it with member churches is no problem. Whether it is not published publically, is for us to decide.

Archbishop Emeritus Dr Anders Wejryd, WCC President from Europe, said that we have heard many witnesses from different church families and their responses to the document. As soon as we receive a letter from anywhere, and it is not linked to a pastoral issues, it is already public. Anyone can see it. We can live with that.

Fr Jack Khalil asked again to delete the member who did not attend the meeting, because he refused to participate. Dr Jerry Pillay responded saying that he might have refused to participate, but he was still a member.

Fr Jack Khalil agreed that we cannot forbid anyone to study it, but in the preamble it says that WCC can use it. Can we delete any mention of WCC using the document?

The general secretary said that this is a conversation that belongs to our consensus advisory group. No document can be published as a WCC document unless there is a process that makes it a WCC policy document. But there are many documents that are in use that do not have official WCC policy document status. You cannot censor documents that are working papers. It would be fine to call it a working document.

The deputy general secretary, Prof. Dr Isabel Phiri, clarified that the summaries are the ones the moderator of the programme committee actually read. It was read to everyone in this room. The diakonia document is in two sections: there is the main document and then there is the study guide. The study guide is a companion to the main document. As for the reference groups, the member in question was invited and responded to that, but did not come to the group. We cannot say that he was not a member of the group.

Fr Stefan Igumnov asked that the document be referred to the permanent committee on consensus and collaboration as a first step.

Mrs Anne Glynn-Mackoul affirmed that it gives the wrong impression to list a member who was not part of the development of the document.

Mrs Margarita Nelyubova (Russian Orthodox Church [Moscow Patriarchate]) remarked that Orthodox participation was very low. Dr Karim is a doctor of biology, and he felt handicapped working on this committee. She supported referring it further so that interests of Orthodox theology is taken into account.

Fr Jack Khalil repeated he suggestion to make a change in point k), to delete the word study guide and make it a working paper. Dr Agnes Abuom confirmed that this will be done.

Dr Quawas said that anything contradictory to the teaching of the Bible is not acceptable. Regarding the discussion of the programme committee on the document Global Health Strategy, in point d), as much as he appreciates the contribution of indigenous people, some concepts of healing can sometimes lead to shamanism. This could lead to accusing WCC of syncretism. We need notions that are not contradictory to Christian beliefs.

Ms Cynthia Kent (United Methodist Church) said that as an indigenous person she sees that all healing comes from God, from our Creator, the same God that we all worship. To say something like this hurts my feelings. Indigenous people are also children of God.

Fr Jack Khalil stated that a sentence with theological background from the New Testament, which was suggested and taken note of, was not included in the text.

Dr Dimitra Koukoura clarified that earlier the formulations on the matter of healing were more advanced. It is a biological term, recommending methods of healing. This is not our method, we do not have expertise in that field. Our task is to point to Jesus Christ as the healer through his sacraments and divine grace.

Dr Pillay assured the floor that there was a long and robust discussion in the committee, and there was a variation of different views on this subject which cannot be solved in one meeting. He pleaded with the members of the central committee to move on.

There was a discussion on whether to accept recommendations when there is no consensus.

Bishop Petra Bosse-Huber, moderator of the programme committee, clarified that the point of discussion is not a recommendation, it is only the report of the discussion that already had taken place. One cannot forbid people to think in a special way, and delete a voice you heard in a discussion. You can say it is not my opinion, but you have to listen and be aware of different traditions and understandings, and we have tried to document the whole variety of opinions. This is only the background, and it is far away from the committee's recommendation, please note that.

The general secretary thanked her for the reminder and asked the central committee to receive the document with appreciation and approve the general direction of the document, not to make a decision on the content. This conversation will be continued according to the recommended plan.

The document Called to Transformative Action: Ecumenical Diakonia was acknowledged as a working document by consensus, with a plan for follow up till the central committee in 2020.

The section of the committee's report on Ecumenical Global Health Strategy was received by consensus.

The recommendation on the document Ecumenical Global Health Strategy was adopted by consensus.

10.6. Communications Strategy

On 16 June, during a hearing session, Ms Miriam Weibye (Church of Scotland) was invited to introduce the report of the communications committee. She introduced the report through a slide show.

The report reads: "Communicate: Walking, Praying and Working together – *to strengthen the prophetic voice and work with integrated communication in the World Council of Churches (WCC)."*

Communication is a prioritised area of activity for 2018-2021 (cf June 2017 executive committee). It demands participation and transparency to build community by working, walking and praying together. Communication is vital for the WCC's credibility. The WCC's communication work seeks to make common cause, share and work together – for a just world at peace. "Walking, Praying and Working together" is the motto for the historic Ecumenical Pilgrimage of Pope Francis to the WCC on 21 June 2018. It was also used as a theme for the 2016 WCC Annual Review.

Working together with our member churches and ecumenical partners is the vision that guides the communication activities and the prophetic voice of the WCC. The power of prayer carries across church boundaries and national borders and prayer must have a clear place in communication activities. Modern technology blurs national and regional limits and creates a whole – for work and inspiration – so that work with colleagues, member churches and partners worldwide is possible.

Learning from and sharing stories with one another comprises an important part of communication activities. It entails vivid portrayals of church visits, solidarity visits and visits by the general secretary, while providing a glimpse of church life at that location.

The moderator asked whether the central committee could accept referring the report to the communications committee.

The report was referred to the communications committee by consensus.

10.7. Report of the Communications Committee

On 20 June, Dr Agnes Abuom moderated this decision session. She invited Ms Miriam Weibye, rapporteur of the communications committee to read the report of the committee.

Ms Weibye thanked the committee for its work then read the first recommendation of the committee:

The communications committee recommends that the central committee receive the WCC Communications Strategy 2018, with the proposed amendments (Appendix 04).

The amended document WCC Communications Strategy 2018 was received by consensus.

She continued by reading the committee's full list of recommendations.

The communications committee recommends to the central committee to note the following:

10.7.1. Fellowship

a. The committee reflected gratefully on the variety of voices that included the moderator's address and the report of the general secretary, the opening message of the central committee, the sermon from the anniversary celebration in the Cathedral Saint-Pierre and other 70th anniversary events. This variety of voices contributes to the richness of the fellowship. Engagement on social media is a good example of doing this, as are the regional visits and programmes.
b. We commend the appointment of the new EDAN Communications Officer. This affirms our concern that some voices not be highlighted at the expense of others.
c. We explored how programme personnel, the general secretariat, the central committee and the executive committee all contribute to the work of communicating the council. This is in partnership with how the member churches contribute to this work, so that goals and plans can be set together. This mutual relationship should be intentional and focused.
d. The Ecumenical Review has been a historic voice of the member churches. We embrace the spirit of this method of sharing the voices, and we look forward to the journal's work in future. We encourage the accessibility and promotion of The Ecumenical Review as a priority of the communications work.
e. We appreciate the language of love, as shared in the general secretary's report, to describe this time in the ecumenical movement, where it strengthens and celebrates relationships. We believe that this ethic of love is a strong inspiration for a living, communicating fellowship.

10.7.2. Advocacy

a. The re-launch of the Thursdays in Black campaign in 2018 is an example of programmatic advocacy work and communications coming together. We also commend the Child Safeguarding Policy, and in particular its Communications Implementation Plan, and we recommend these as models for other areas of programmatic advocacy work.

10.7.3. Capacity-Building

a. With the focus of the Pilgrimage of Justice and Peace on Asia next year, the stories from the Korean Peninsula and young people's voices there can serve as an example of where the

accompaniment of communications can help build capacity. The Christian Conference of Asia may be able to assist with this and other stories.

b. The communications team can be helpful in facilitating the efficient sharing of existing communications skills from within the fellowship, and encouraging learning processes to build on these.
c. Given the importance of communicating quickly through social media, the communications committee suggests some attention be given to what can be "tweeted" or dispersed quickly through online tools to large audiences when giving reports.
d. At the same time, we need in-depth analysis of developments and situations to support the work of the social media network. We welcome our partnership with the programme committee in accomplishing this goal.
e. We affirm the new website with a more user-friendly approach, both in terms of accessibility and engagement with major documents and programmatic areas of work. This should enable a deeper theological engagement across a variety of approaches. The online reports and publications are another resource for this.

10.7.4. Prophetic Communications

a. We recommend that prophetic communications be added to the thematic areas of communications work. To be prophetic today does not mean speaking up on behalf of others. It means empowering people to speak for themselves. That's what communications rights is all about, and why we suggest this theme be added.

10.7.5. WCC Organizational Accountability

a. We recommend that organizational accountability be added to the thematic areas of communications work. We live in a time of what has been referred to as "alternative truths" (facts).
b. The WCC, as a counter priority, aims to maintain a responsible and credible approach to communication.
c. We affirm that we are all mutually accountable to the fellowship, and we encourage transparency within the fellowship.
d. Communications staff can help the central committee and the wider ecumenical family with helping to link "old" messaging and themes with "new" messaging and themes that mirror similar substantive theological and contextual values and substance. One example from a central committee member was the prior programme on Justice, Peace and the Integrity of Creation and its overlap with the Pilgrimage of Justice and Peace.
e. We recommend production of a new communications paper for the 21st century which addresses the theme of "communicating love, unity and credibility" and that follows the importance of previous statements of the WCC in 1968 and the 1983 statement "Communicating Credibly".
f. We noted that the moderator's address focused on the larger public context and the report of the general secretary focused more on the member churches, but we recommend that both should give more complementary focus on each of these approaches, given they bring diverse lenses.
g. The committee believes that the report of the general secretary could be even stronger if it aligned more with the strategic programmatic outcomes and objectives outlined in places like the mid-term evaluation.

The recommendations were received by consensus.

11. Finance

On 16 June, the moderator called on H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]), moderator of the finance committee to introduce the finance matters in a hearing session.

H.E. Archbishop Dr Aykazian referred to the document Accountability Report on Implementation of Financial Strategy 2014-2017. The report monitors progress against targets set by central committee, and shows relative stability over the period, with several highlights. As examples, there have been contributions from four new funding partners; infrastructure costs have decreased annually, which liberated income for programme work; and there was no programme deficit during the period, as all programme work was covered by the income of the year concerned, or specific programme balances available. Membership contributions remained stable, with 76% of member churches contributing at least once in the period.

He then introduced the Financial Strategy 2018-2021. The long-term financial stability of the council depends on the member churches' involvement; and, in this period, on the property development. In 2019 WCC expects to sell land, and two building projects. In that context, the finance poliy committee will consider a revised General Reserves Policy and Building Reserves Policy, defining targets, and related governance authorities regarding the funds. It is anticipated that during this four-year period, wings of the Ecumenical Centre will be demolished, and rental income will suffer before new income can be generated. The two draft policies set a strategic framework to address that challenge. The financial strategy 2018-2021 outlines an assembly fund target of CHF 5.8 million for 2021, while we need to be comparing that with CHF 8 million required to sustain the assembly (figures from Porto Alegre 2006 and Busan 2013). We continue with the attitude of the pilgrim, seeking God and God's reign in new ways, and we continue in discerning our task on our path to unity, justice and peace.

The central committee referred the documents to be considered by the finance committee by consensus.

11.1. Report of the Audit Committee

Dr Quawas, was invited to present the Report of the Audit Committee. He introduced the report briefly noting that reports go regularly from the audit committee to the executive committee. Two professional members need to be appointed for the next period. These have been referred to the governance and nominations committee.

The report of the audit committee was received by consensus.

11.2. Report of the Steering Committee for Real Estate Development

On 15 June, the moderator invited members of the steering committee for the real estate development to present the report of the committee in a hearing session. The committee shared a slide presentation.

Mrs Anne Glynn-Mackoul presented the master plan for the real estate development project, which came into effect in January 2018. She explained that this would be a major development in international Geneva, with sustainability and care for creation as core values. She then presented the Green Village objectives, which are to repay the loan which had been required to assure pensions; to renovate the Ecumenical Centre for the future; and to enable the Council to own sufficient property to generate at least CHF 3 million in rental income, to cover its operating costs. Professional consultants have been accompanying the decision process at each step. The executive committee has received reports and made the first decisions on the strategy for the project. She then outlined the possible financial profile, in which funds would be generated from sale of land plots, or from landlease, as well as from a share of profit realised in construction, by the developer.

Archbishop Emeritus Dr Anders Wejryd, WCC president from Europe, presented a slide with an overview of the site. There are plans for solar panels to produce energy, as well as a "green roof" on the Ecumenical Centre. The Geneva "Promenade de la Paix", a pathway designed by the Canton, extending between the international district and the lake, will cross the Green Village site, and from the 7th to the 9th floor of the new buildings, Lake Geneva will be visible. Buildings will be named after major environmental conferences and agreements (namely, Kyoto, Montreal, Lima, Rio, Durban and Stockholm) honouring the work to protect creation. He then presented the timeline foreseen, with sales contracts to be concluded for the first two buildings, Kyoto and Montreal, in 2019.

The second phase will include the construction of the Rio building which will be a hotel. The strategy for the hotel is not yet determined, concerning whether it will be sold or acquired by WCC. One option could be co-ownership of the hotel. In the second phase, when two wings will be demolished, solutions need to be found to ensure alternative office space is secured for LWF, other sister organisations, and tenants, until WCC's office building, Lima, is ready. Phase three and four will include renovation of the Ecumenical Centre, and the development of the last buildings, Stockholm and Durban.

He presented the Green Village logo, and announced the launch of the Green Village website, at www.green-village.ch. A 360 degree view of the site was presented, from the website. It was announced that Green Village presentation room in the Ecumenical Centre was open for visits.

H.E. Archbishop Dr Vicken Aykazian continued by presenting essential matters for understanding the financial perspective in the first phase of the project. He announced that the Ecumenical Centre had been classified by the Geneva Canton. Renovation would be closely supervised by the authorities. However, plans were underway to redesign part of the space to accommodate offices and working areas. On behalf of the steering committee he then conveyed the gratitude of the steering committee to Ms Elaine Dykes and Mr Mark Johnson of the WCC finance department for their support to this work.

Rev. Prof. Dr Jerry Pillay said that this is a formidable, outstanding and good plan. He then inquired about whether any risk analysis has been undertaken.

Rev. Hrant Tahanian (Armenian Apostolic Church [Holy See of Cilicia]) said that he is new to the WCC and would therefore inquire about plans for the current chapel and whether a standalone church had been considered in the Green Village.

Rev. Silishebo Silishebo asked when the renovation is to take place, and whether the involvement of member churches towards financing the project had been considered, also in view of ownership and a sense of belonging.

Mr Philip Modayil Mani remarked that the project is planned to be completed in ten years. This means that even in the next eight years it will not be completed, which means central committee is taking a decision, a commitment which will be binding for the central committee in the future. If the project is planned to take place in four stages, how can the current central committee agree on the entire project? Or are we looking at the first phase, only? We must enable the next central committee to be able to withdraw from further phases. We could agree to the first phase of construction, but not go for an agreement for the entire project.

Rev. Dr Festus Ambe Asana noted that the general secretary has mentioned his departure, but he has also pushed strongly for this building project. He believed that such a project cannot be achieved in one day, and that one must take a risk and have a vision. He then congratulated those reporting and said this would lead to the tripling of the value of the land.

H.E. Archbishop Dr Vicken Aykazian admitted that seven years is a long time, but asked the central committee not to forget that this is a very serious project. In that situation there is no wish to move forward quickly. Further, everything that is done is reported to the central committee members. The executive committee has invested time on this and has also been bringing in experts from many countries. He added that there are no significant risks foreseen for the first two project steps, for Kyoto and Montreal.

Archbishop Emeritus Dr Anders Wejryd added that there would be a meeting with the steering committee on that evening, and a full response would be prepared to the questions at the meeting. The current economy of the WCC means that this project is absolutely needed. It is important to know that we do not take a risk the first two steps, and later steps can be postponed. There will be an invitation to member churches, and it will be clearer for churches on how to invest in this, and what possible benefits could result.

The moderator thanked the presenters for the report.

11.3. Report of the Finance Policy Committee

On 20 June, Bishop Dr Mary-Ann Swenson moderated the decision session and called on the moderator of the finance policy committee, H.E. Archbishop Dr Vicken Aykazian, to report. He invited Rev. Marianne Brekken to highlight the important parts of the report.

She read the action points of the report.

11.3.1. Report on progress with the New Membership Contribution Plan

The finance policy committee recommends that central committee invite and encourage central committee members and presidents to take action, in consultation with the general secretary, to contact churches in their region concerning membership contributions not paid since 2014.

It was clarified that many member churches contribute something, even if not the full amount.

Dr Quawas suggested to delete the wording “contributions not paid until 2014”. H.E. Archbishop Vicken accepted this amendment.

The recommendation was approved by consensus.

11.3.2. Financial Strategy 2018-2021, including income development strategy

The finance policy committee recommends that the central committee approve the WCC Financial Strategy 2018-2021, including the Income Development Strategy 2018-2021, as set out in GEN FIN 07, with the above amendment.

The recommendation was approved by consensus.

11.3.3. General Reserves Policy

The finance policy committee recommends that central committee approve the revision to the General Reserves Policy, which presents the General Reserves Policy as approved in 2014, with the adjustments highlighted (Appendix 05).

The amended recommendation was approved by consensus.

11.3.4. Building Reserves Policy

The finance policy committee recommends that central committee approve the Building Reserves Policy and the Building Financing Policy (Appendix 06).

Dr Quawas suggested to add the word "receive" to the recommendation, and then asked whether the finance Policy committee had approved the recommendation. This was confirmed.

The recommendation was received and approved by consensus.

11.3.5. Green Village Real Estate Development Project

Rev. Marianne Brekken went on to present the Green Village project, saying that the finance policy committee had discussed the different questions raised in the hearing session, and responses were presented in the appendix to the report.

H.E. Archbishop Dr Vicken Aykazian expressed his appreciation of the work of the staff, Ms Elaine Dykes and Mr Mark Johnson. He also thanked the members of the finance policy committee.

Dr Quawas said that the central committee should empower the executive committee to approve the financial statement. For the minutes it should be stated they were approved.

Mr Philip Modayil Mani said that he had not been able to go through appendices 2 and 3 properly. His concern was that since the project is going to be constructed in four phases, how much would be the total project cost. He also asked what would be the share of the WCC. He inquired about the value of the land that will be sold. He felt that the central committee should have more details on this project with regards to the development agreement, the cost of the project, and how much income WCC might generate from the project, at each stage, for phases 1-4.

H.E. Archbishop Vicken replied that nothing would proceed without some risk. Those interested in the risks involved should go to the office of the finance director. At this stage, without decisions on strategy for phases 2-4, there could be many different possible financial outcomes, and all of them estimates, when viewing the whole project.

The general secretary, Rev. Dr Olav Fykse Tveit, explained that much information was shared in the presentation. The greatest risk for WCC was to do nothing – that would have been dangerous. In Switzerland, preparation, studies and approvals for a projet of this dimension take six to seven years. With the basis that we now have, the land has increased in value; and we have a development agreement which has the potential to realise a significant remuneration for the WCC, the project can be developed further. Strategy can be adapted accordingly as the project develops. Several risk analyses have been carried out, many independent experts are advising us on that dimension of the project.

Mr Modayil Mani said that phase 1 would be started in 2019 yet the costs are unclear and it is already 2018. He recommended that the issue go back to the committee.

In response, Ms Elaine Dykes, director of finance, said that phase 1 is not a phase of commitment on the part of WCC to purchase or build. For WCC, phase 1 involves selling, and bringing funds in, to be accomplished in two steps. The first step is selling two land plots; the second step would be a shared profit, with reference to building constructor's net results on the project. This is not a risk phase.

There are risks involved in the negotiations with the developer on the building costs, particularly when it comes to the approval of cost profiles for buildings to be acquired by WCC, in the next phases. This will be the responsibility of the steering committee. The outlined costs for the Green Village buildings vary from CHF 33-40 million, according to the size and purpose of the buildings. The next decisions on strategy will be taken step by step, depending on the result of sales. The overall outcome can surely only be positive. There is a loan to be repaid at the outset, but WCC will bring an environmentally-oriented project for the whole district, with landscaping and design, shaping the site for the future.

Mr Modayil Mani expressed his appreciation to the general secretary for the vision, and also a plan to repay the loan. He did not doubt the integrity of the plan, but wished to share his experience as an architect. He considered this to be a kind of joint venture – you give the property and expect your share, either in terms of property, or in financial remuneration. We have agreed to sell only a piece of land to the builder. That means that we are going to lose the absolute right in the property.

Ms Dykes said that there is no sale of land to the builder but rather a plan for an investor competition, done in a structured way, with a description of land and building. It is clear that there are interested parties in the Swiss community. It is likely that investors are coming forward, but no transaction will take place at all if there are no acceptable investors. Names of investors will be gathered, and then selected after checking diligence and quality, and accepted by the WCC. Also, the investor selection process will open with an approved target minimum amount to be accepted. Each step in the process defined in the contract requires a joint decision. The WCC can be proud of the process.

H.E. Metropolitan Gabriel of Nea Ionia and Filadelfia (Church of Greece) asked whether it had been decided who will monitor the process for the development project.

Ms Dykes answered that the steering committee monitors the project, and had presented a slide erlier with a list of the different consultants involved. Both PwC and KPMG had been engaged in different capacities this year. During the steering committee, a topic for discussion had been the mandate for a real estate transaction advisor that will accompany WCC in the process of investor selection, looking at the conditions of offers received, the quality of documentation, together with a lawyer. Secondly, a specialist in the management of costs in the building will be sought. WCC will invest in the buildings, in the second phase or later, whether it is renovation in existing buildings or the new, when additional capital has been raised. WCC will then also require accompaniment in the construction process with suitable consultants. It is an interesting contract, it requires transparency, and WCC has full rights to view the records of the developer. The steering committee has received reports on the costs incurred so far by the developers. The developers are not working against WCC but with WCC, because they are motivated to earn good results from this project. So we are accompanied by their professional expertise, and further to that, that WCC brings additional expertise through its consultants, with a second independent view.

Rev. Dr Samson Olasupo (Nigerian Baptist Convention) considered the responses helpful. How many years will it take for the investors to recuperate the money? All these details make us see the clear picture for the Green Village. The information you will be sharing is important. Who is going to be doing this on behalf of WCC?

Archbishop Emeritus Dr Anders Wejryd said that the way the project has been developed made it possible to be a member of the steering committee without being too apprehensive. This is a project that is hard to beat. We want to build quality. Our churches are careful with investments. And we expect good competition from buyers in the market.

H.E. Metropolitan Serafim declared himself convinced. He referred to a report, presented to executive committee, which should be given to the central committee. The secretariat should share a copy of the analytical report.

H.E. Archbishop Vicken affirmed that it is important to ask questions. This is a good sign. It is our building, land and project. We have the right to ask questions and have clear answers. The leadership and the steering committee are extremely careful about this project. He recognised that WCC would have been in a very bad and critical situation without this plan. He therefore thanked the leadership.

The report <u>was received by consensus.</u>

12. WCC 11th Assembly

In the afternoon of 16 June, Dr Agnes Abuom moderated this hearing session.

The moderator referred to the Assembly Planning Committee Report, Assembly Venue Search Report, and Assembly Seat Allocation documents and invited the moderator of the assembly planning committee, H.E. Metropolitan Prof. Dr Gennadios of Sassima to present these documents. H.E. Metropolitan Gennadios went on to introduce the APC report.

12.1. Background and invitations (venue)

The assembly planning committee (APC) is a committee of the WCC central committee (CC) and reports to the executive and central committees. The WCC general secretary is responsible for implementing the assembly-related decisions of the executive and central committees. At the central committee in 2016, the APC was tasked with examining the nature and style of the 11th Assembly, envisioning the potential theme, exploring the spiritual life and communication possibilities, discussing assembly participation and seat allocation, alongside practical aspects such as consideration of financial matters.

In exploring the 11th Assembly, the assembly planning committee considered gifts and lessons from previous assemblies and the relevant experiences of the staff and committee members. At the 10th Assembly in Busan, all member churches were invited to join together on a Pilgrimage of Justice and Peace. At the 11th Assembly, we will find a way to continue on that journey, bringing the stories from the pilgrimage with us.

The APC considered briefly the invitations from the Evangelical Church in Germany (EKD) to host an assembly in Karlsruhe, Germany, and from the Dutch Reformed Church and Uniting Reformed Church in Southern Africa for an assembly in Cape Town, South Africa. Both potential venues highlighted the legacy aspect of their invitations, recognizing the accompaniment of the WCC during and following times of division (Apartheid in South Africa and the aftermath of World War II and the Cold War in Germany). Both locations have experienced and continue to struggle with the impact of reconciliation, social cohesion, the voice of the churches and church unity. The APC intends that these be brought into the life of the assembly.

12.2. Assembly theme

H.E. Metropolitan Gennadios then went on to present the APCs deliberations on an assembly theme.

The theme of an assembly shapes the whole life of the assembly. It should be a response to what is needed here in our time. The APC considered what aspects might be highlighted in a potential theme. Topics suggested included love, harmony, service *(diakonia),* reconciliation, transformation and unity and how God's people are called to be together. The APC also discussed our faith under threat. Concerning the language of the theme, aesthetics, imagination, and a positive formulation were agreed upon as being important. As the fellowship is on a continuing journey, there should be continuity with past assemblies, while anticipating and bringing the new into being. The APC therefore considered the themes of all previous assemblies. The theme should reflect the life of the churches and the world between assemblies, and beyond 2021. Different approaches were considered, and accessible language in all translations is paramount.

Based on these discussions, the APC presents the following themes for consideration and decision by the central committee:

Option 1: The Love of Christ Compels Us

Rationale:

a. Based on 2 Corinthians 5:14.
b. "Love" is a new word in WCC assembly themes.
c. The phrasing of the theme is short, compelling and action-oriented. It lends itself to possible subthemes such as: to walk together, to serve, to heal, to reconcile, to transform and to unite.
d. Ecumenical Landscape: This theme is open-ended enough to be developed in various directions to provide continuity and new ideas for the programmatic work of the WCC between assemblies. "Love" gives content to the type of fellowship and visible unity of the WCC.
e. World Landscape: There is urgency to the world's divisions that needs strong response and creativity. "Compels" is a strong verb that communicates and embodies this urgency. The WCC becomes part of shaping contemporary culture and healing divisions with an embodiment of love from Christian traditions.
f. Translatable in different languages. Translations utilize various words for "compels."

Option 2: Christ, Weave Us Together in Your Love; Christ, Weave Us in Faith, Hope and Love; Woven Together by Christ's Love

Rationale:

a. "Faith" and "Love" are new words in WCC assembly themes. Faith, hope and love refer to 1 Cor. 13.
b. "Weaving" is a new word in WCC assembly themes. Use of an aesthetic image also is new for a WCC assembly theme. The weaving imagery lends itself to multi-sensory experience and has the potential to stimulate imagination of the shape and action of the fellowship.
c. Ecumenical Landscape: The theme is relational. Weaving signifies the relationship between diversity and unity, and points toward complex interactions and multi-directional encounter. The call to action is the gospel from everywhere to everywhere. This multi-directional image and theme expresses the inter-relatedness of the processes and contents of ecumenism, particularly in difficult issues that highlight that we are not the same and that we cannot do our work alone.
d. World Landscape: Borders and divisions are multi-directional and complex. People's displacement and a globalized economy are bringing people with different gifts into close proximity to each other. Those encounters can be destructive or creative and beautiful.
e. Weaving in many cultures is particularly related to women's empowerment and justice. Digital media is multi-directional and connective – weaving is multi-directional and connective.
f. Translatable – All cultures have some form of cloth-making or mosaic-making and a way of expressing the act of weaving. On the other hand, not all cultures use the metaphor of weaving in the same way.

Option 3: Created in the Image of God – Called to Reconcile and Unite; Created in the Image of God – Called to Serve, Transform, Unite; Created in the Image of God, Transformed by Grace

Rationale:

a. This theme addresses the human condition as a whole as created by God and with purpose.
b. Ecumenical Landscape: The third wording is Trinitarian in that Protestant traditions relate grace to the second person of Trinity, while in Orthodox and Catholic traditions, grace is related to the Holy Spirit. This opening to share different traditions makes the fellowship fuller.
c. World Landscape: This theme has an anthropological focus, which hasn't been the case with the themes of the previous assemblies, with the ability to address a variety of contemporary challenges,

such as human dignity and oppression, economic issues, human nature, new technologies and their impact on humanity, trans-humanism, climate change (Anthropocene), etc.

d. World Landscape: Both churches extending invitations have highlighted gratitude to the WCC for past accompaniment through social and political situations of division, fragmentation and reconciliation. New sources of division and fragmentation now are reality in both locales. This theme invites this celebration and challenge.
e. Translatable. The theme seems easily translatable into all languages.

12.3. Assembly nature and style

H.E. Metropolitan Gennadios then invited member of the APC, Ms Kerstin Kollander, adviser from the Church of Sweden, to introduce the plans for choosing a style to ensure a wide participation. Ms Kollander went on to present ideas for the assembly nature and style.

There is a need to develop new methodologies that involve participants and member churches in influencing the discussion of the assembly. The APC will continue to discuss and to develop this during its meeting in 2019.

Thematic plenaries: Thematic plenaries should be closely connected with the overall theme of the assembly. An important part of a plenary is also to give space for different voices and experiences with the aim of contributing to the larger discussions in the assembly. The APC believes some thematic plenaries should be planned so that they have a clear relevance not only for the churches, but for the whole world.

Home groups: The APC, as mentioned above, wants to use ways for participants to meet by creating "home groups" for spiritual sharing, building relationships, reflecting on Bible studies and thematic plenaries. The APC will develop this concept further at its meeting in 2019 following the discussion in the central committee in June 2018.

Length of the assembly: The Assembly Finance Committee in Busan recommended looking at possible ways to reduce the length of the 11th Assembly. The length of the assembly could be reduced in order to save costs. Exposure could be placed before or after the assembly, using the weekend for business in addition to worship. One could also reduce the days for "madangs" and ecumenical conversations.

Pre-assembly meetings: The pre-assembly meetings were felt to be of huge value to the life of the assembly as a whole. The APC **recommends** that pre-assemblies all include a mandatory preparatory session on how the assembly works. The pre-assemblies, regional meetings and/or confessional meetings could also be held further in advance of the main assembly.

12.4. Spiritual life

H.E. Metropolitan Gennadios then invited member of the APC, Ms Miriam Weibye, to introduce plans for the spiritual life of the assembly. Ms Weibye explained that spiritual life would partly depend on the venue, which will be important in order to bring in aspects of local spiritual life. Spiritual life should permeate all aspects of the assembly and be a learning experience. There should be active participation of youth, EDAN (Ecumenical Advocacy Disabilities Network) and indigenous groups, and the local host community. All spiritual language should reflect on the theme, be aesthetically pleasing and diverse. She then introduced specific recommendations of the APC:

a. That a prayer for each day be developed for use in all of the various aspects of assembly life.
b. Creating a safe and quiet place which is reserved throughout the day for meditation and prayer.
c. That prayers for mid-day should be conducted at the place wherever the final activities before lunch occur.

d. The use of spiritual symbols from various traditions, along with symbolic acts, which are linked to the themes and sub-themes of the assembly. This introduces a variety of different prayer styles for participants.
e. That the transition and flow from prayer to the Bible studies should be as smooth and least time-consuming as possible. It is also recommended that Bible study materials should be prepared and published ahead of time and be made available to all member churches.
f. That spiritual life workshops should be linked to the theme, able to catch the spiritual experiences of the participants and explore various expressions of spiritualties.
g. Exploring how the spirituality of the host churches can be included as part of the spiritual life of the assembly. This could include the possibility of having a big event, celebrating together and connecting spiritually and culturally with local congregations and communities. This would need further discussion with the hosts.
h. Exploring the possibility and guidelines for nominating chaplains or pastoral care personnel for the pre-assemblies and for the assembly.

12.5. Seat allocation

Ms Weibye then went on to present the recommendations on the seat allocations to the central committee:

a. That a letter be sent by the general secretary to the member churches in November 2018 with a deadline for their delegates' names by December 2019. This letter will reconfirm the number of the faithful and confirm the seat allocation explaining the 85% and the 15% system. Delegations should include fair and adequate gender representation, youth, and lay persons and ordained, including persons with disabilities (EDAN) and Indigenous Persons.
b. A suggestion may be made to the member churches that the delegation should include experienced delegates as well as new people, ensuring continuity. The letter should also include the right of each member church to send an advisor to the delegation but that all costs incurred from his/her participation must be covered by the member church. Mention should also be made that facilities will be available for people with disabilities.
c. That the 100% of member-church delegates should be 750, as was suggested to the 2016 central committee meeting for venue-hosting purposes. The total number of delegates to the assembly should not exceed 825.

The APC at its next meeting will consider the allocation for the other categories of invitations following the agreement on the venue and in conversation with the host.

12.6. Assembly Communications

H.E. Metropolitan Gennadios then invited Ms Marianne Ejdersten, director of WCC communications, to introduce the APC's recommendations on communications.

Ms Marianne Ejdersten highlighted the importance of communication. As stated it in the strategic objectives from the Busan Assembly, communications should be inspiring and innovative. Now, as never before, how we communicate with each other both within WCC and outside it is integral to our understanding as a living fellowship of churches. The 11th Assembly is not an event in isolation but part of an on-going process of the WCC's work; and so our communications framework for the pre-assembly period needs to have a clear development before, during, and beyond the assembly itself.

Documents, texts and spiritual resources should be circulated as far in advance as possible, and through a wide variety of means, according to preferences.

A big event like an assembly gives us the opportunity to be very creative with communications – with such a wide variety of events taking place, and with such a diversity of constituents, a number of different styles of communication should be encouraged. This means that the assembly is more than an event of words, but of music and imagery, action and creation.

The APC recommends:

a. Beginning to produce material as soon as the theme and venue have been agreed upon.
b. The use of interactive means, as well as traditional media, as the former encourages involvement by millions of people not able to be present in person.
c. That to help with the global network, the APC encourages capacity-building for communication among the WCC member churches and ecumenical partners in the lead-up to the assembly.
d. That the number of statements be reduced, to allow a stronger and more focused prophetic voice, and advising churches on how these are prepared and discussed.
e. New preparatory material, such as video messages; traditional and new methods of preparing delegates for the assembly should be developed.

12.7. Assembly Finances

H.E. Metropolitan Gennadios then introduced the discussions on assembly finances. An overview of the funding requirements for the 11th Assembly and preparatory work was presented, including information about the factors-at-large for the WCC financial situation that may directly impact available funding. Additionally, the recommendations of the Assembly Finance Committee from Busan were reviewed, including discussion about the length of the 11th Assembly.

The assembly planning committee asked that the general secretary provide further relevant information to the central committee in June 2018 regarding finance requirements and available funds, based on previous assemblies and the proposals for the 11th Assembly's venue. He then referred the central committee to the possible scenarios of the assembly as recorded in the document on the WCC Financial Strategy 2018-2021.

12.8. APC Report Conclusion

The assembly planning committee affirms the assembly as central to the life of the WCC member churches and for the entire ecumenical movement. As a unique event it provides the opportunity to continue our journey as a living expression of the fellowship of churches seeking to fulfil together their common calling.

The assembly planning committee members look forward to reflecting together and to further developing the preparations of the 11th assembly. It invites and encourages the member churches and all ecumenical partners to join and contribute to the on-going process.

The APC's next meeting will be held in the assembly location, decided by the central committee, from 9 (arrival) – 16 (departure) January 2019. H.E. Metropolitan Gennadios then informed the central committee that an invitation had been received by the Church of Cyprus.

12.9. Film on WCC Assemblies

A film on the history of the assemblies was projected, to show the journey the movement has taken (see https://www.youtube.com/watch?v=2fYq74YeV98).

The moderator of the central committee, Dr Agnes Abuom, thanked the APC moderator, H.E. Metropolitan Prof. Dr Gennadios of Sassima, for the report, and said that WCC has graciously received invitation from two churches to host the assembly. She then invited Bishop Dr Heinrich Bedford-Strohm (Evangelische Kirche in Deutschland) to introduce the invitation to Karlsruhe.

Bishop Dr Heinrich Bedford-Strohm started by showing a film from Karlsruhe with interviews of national and local church leaders. He then went on to say that the Evangelical Church in Germany (EKD) would welcome the WCC. This welcome is not only on behalf of 22 million Protestant Christians in Germany, but also because of the ecumenical vision of hosting the assembly, and because of his personal journey. He gave examples from his personal ecumenical journey to help the central committee understand the immediate enthusiasm about this vision, when it was introduced by Bishop Petra Bosse-Huber. The enthusiasm was quickly shared with others.

The council of EKD chose Karlsruhe as the hosting city. The city may be unknown to many, but ideal in many ways for hosting an assembly with a European dimension, rooted in the heart of the city. If Karlsruhe is chosen many churches and church organisations in Germany and Alsace-Lorraine in neigbouring France, are looking forward to make this happen. This can lead to a general feeling of religious peace, with people from all over the world living in the area. Hundreds of thousands of refugees were welcomed in Germany in 2015. The bishop said he would never forget the faces of children when more than 20,000 people arrived in the railway station on the same weekend: there was fear, but also relief. Karlsruhe hosts the federal court of justice. It is a green city with ecological issues high on the agenda, and people realising that they cannot live at the expense of others.

In the decade after World War II the churches experienced how the ecumenical movement sustained and connected us with brothers and sisters around the world, sharing also worship life. We need your inspiration in Germany. Karlsruhe is located close to France, and there are many stories of reconciliation between Germany and France. It is a wonderful background for the young generation if they would experience an assembly of WCC in their country. We would love to give what we have to offer. We hope to receive you. Europe needs you, your spiritual inspiration, encouragement, joy of faith, your call for peace and justice, your presence would be a visible sign of one world we all yearn for. If you decide for Cape Town the EKD will support it. Welcome to Europe, Germany, Karlsruhe. Thank you.

Dr Abuom thanked Bishop Bedford-Strohm for the presentation and invited Prof. Dr Mary Anne Plaatjies van Huffel (Uniting Reformed Church in Southern Africa), WCC president from Africa, to present the invitation from Cape Town.

Prof. Dr Plaatjies van Huffel started by saying that it was difficult to be here and introduce the invitation in front of the Evangelical Lutheran Church in Germany, who has given so much support to South African churches during the time of the apartheid. She then introduced Rev. Dr Gustav Claassen (Dutch Reformed Church) who had previously explained the apartheid heritage to the central committee. The church was welcomed back as a member of the WCC at the last central committee meeting – this was was a strong experience. Dr Claassen is the former moderator of The Uniting Reformed Church. There are therefore two churches inviting to co-host the upcoming assembly. Prof. Dr Plaatjies van Huffel introduced Mr Adrian Fourie, business and logistics manager of the Cape Town & Western Cape Convention Bureau. She asked the central committee to pray for these brothers during the days to come. She then introduced two very short videos which were show to the participants, and expressed her gratitude to WCC for the visit to consider the venue possibilities, and added that not only South Africa is a host, but the whole of Africa – we believe in the *Ubuntu*.

Rev. Dr Gustav Claassen then added that the Dutch Reformed Church is still very overwhelmed by the welcome back into the WCC. He then showed a presentation by the Dutch Reformed Church and Uniting Reformed Church in Southern Africa. In addition to the presentation, Dr Claassen added that South Africa in many ways represents the whole continent, hosting more than five million immigrants from all over Africa.

The Business Development Manager of the Cape Town & Western Cape Convention Bureau, Mr Adriaan Fourie was then invited to speak. He said that it was an honour to stand before the central committee, and ask the members to consider South Africa as a host for the WCC assembly. He then went on to present pictures of the Cape Town Convention Centre, as well as pictures of South Africa, representing a melting pot where east and west meet, where people and religions have come to meet in the past. He then presented a short film on the 100th anniversary of the birth of Nelson Mandela.

Dr Abuom thanked the representatives from Cape Town for the presentations.

12.10. Assembly Matters Discussion

After a break the central committee convened again. Dr Agnes Abuom moderated the hearing session and opened the floor for comments to the APC report.

H.E. Metropolitan Serafim congratulated the APC for the work and commented on the theme. If the voice of the church does not come through the members of the central committee, where is the voice of the church? In Busan, it was wise to pass resolutions to work for peace and reconciliation, this also happened at the World Conference on Mission and Evangelism in Arusha. We need action instead of talking, after all we are "walking together". There are three words in the letter of Peter: to offer hospitality. We have to take into account the problems of refugees and immigrants, also John reminds us to work for justice. I would like to ask us to consider these two themes.

Rev. Karin van den Broeke said the question of where to place the next assembly is a heart-breaking question. She is European, but also feel connected to South Africa. The story of reconciliation in South Africa is always touching – for the whole world. But Germany and the secularised world, Europe, really need the presence of WCC. I therefore wonder, what happens to the city which is not chosen?

Dr Jeanette L. Bouknight (Christian Methodist Episcopal Church) reminded the central committee that the type and amount of meeting spaces and hotels should also be considered, and she asked the central committee members to make their decision prayerfully. She thanked the APC for its work.

Rt Rev. Dhiloraj Ranjit Canagasabey congratulated the APC for the hard work. Coming from a multireligious and multiethnic society, ecumenism is not only within our Christian community, but also with people of other faiths. All people are created in the holy image of God. I suggest that we connect the second and third themes together: "The love of God calls us and compels us to reconcile in the love of God".

Prof. Dr Thomas Schirrmacher, adviser from the World Evangelical Alliance, said that though he might be biased as a German, the visa question is important. Karlsruhe is large enough to host the assembly, but small enough to be hosted by the people living there. Germany and Europe need Christians from other continents. With friends from Africa or Korea my secular friends can talk about Christ, then they can also have a discussion with me, which they would not have done otherwise.

Dr Tyrone S. Pitts (Progressive National Baptist Convention, Inc.) said he was excited about the 70 years history of WCC assemblies. He hoped that we as individuals who are part of the assembly would be visible. In the movie from Germany he saw all general secretaries except Rev. Dr Samuel Kobia. With this exception, he really appreciated the movie.

Rev. Dr Binsar Jonathan Pakpahan (Huria Kristen Batak Protestant Church) said the theme on love would be nice and fitting for the next assembly. We need to think about what love really means, and go back to the Scriptures. He would go for the first or second proposal for the theme. Although he loves South Africa, he thought the question now is who really needs us most. Coming from a church that had missionaries from Germany, he would like to go there and spread the gospel back to Europe.

Ms Cynthia Kent remarked on the theme with "the love of God", that there is a crisis starting already there. It compels us, but to what? She preferred the "weave us together", and would support "weave us together" as an overall theme.

Rev. Laurent Schlumberger (Eglise protestante unie de France), pleaded for the Europe option because of the culture, the old generation, and in particular the issue of migration from across the world. The WCC assembly is a sign of the unity of humanity. Europe has a need for the WCC to address issues and be prophetic, in spite of its relative wealth.

Bishop Yona Mwesigwa Katoneene (Church of Uganda), said that he could become very partisan, and say that the assembly should come to Africa. But following the presentation he changed his mind. He gave thanks for the good presentations from APC and both potential hosts. We need to do more consultation and also to look at other issues. What will be the challenges with visas? We then need to ask the Holy Spirit to guide us, then we vote. Africa could be sending missionaries to Europe. We need to link the assembly to the Gospel, and the theme. Clearly, we need the word love. By the time we make a final phrase, the most important is that the word love comes there, as says the Bible. Love unites, reconciles, is patient, and is kind. It is important to come out with a theme that makes love the main centre.

Mrs Ana María Velilla de Medio said that when most churches in Argentina were reviewing the history of the WCC in the country, this was part of the time of dictatorship. At present human rights are still being violated, and therefore also freedom and justice. She suggested that as a topic at the assembly, we need some sort of work for justice to appear – this is important at the moment.

Rev. Silishebo Silishebo was happy with the proposal to add space within the business of the assembly, it would be a wonderful opportunity to have time to minister to our bodies at home during the time we are together. He said that we must be working in the grass roots with workshops, through EHAIA and other. He had difficulties understanding the idea of "weave" – who are we going to weave? The other concept for which he wanted more clarification is the phrase "Image of God". He connects that to the word "with", and it raises suspicion. He would be grateful to have a theme that brings us to the assembly with an open mind, with gladness and joy, and not full of suspicion and apprehensions. He added that he was torn between the two potential hosts, and prayed that the Holy Spirit would lead us.

Rev. Dr Festus Ambe Asana (Presbyterian Church in Cameroon) congratulated those who made the two presentations, and was happy that the moderator gave time to reflect, not pushing the central committee to take quick decisions. With the theme "The love of Christ compels us", he would be satisfied. The meaning will come from the source from which it is taken. That theme can then be developed in the different discussions. It focuses and leads us in a direction. The love of God does not compel us to kill or hit people, but to admit refugees, help the poor and destitute, depending on the content developed in the assembly.

H.E. Metropolitan Prof. Dr Gennadios of Sassima thanked the central committee for the input and the observations on behalf of the policy reference committee as well as the governance and nominations committee. He thanked the central committee members for their trust, saying that the members of the APC would continue to do their best.

The moderator, Dr Abuom, then said that after this presentation, the central committee should enter a prayerful mode, a discernment mode, and reflect and pray about the theme and venue. She added that there were issues still to look at in terms of logistics and finances.

The Assembly Planning Committee Report was referred to the policy reference committee <u>by consensus.</u>

The reports on the two assembly invitations were referred to the policy reference committee <u>by consensus.</u>

The document on Assembly Seat Allocation was referred to the governance and nominations committee by consensus.

12.11. Assembly Venue Search Report

On Monday, 18 June, the moderator of the decision session, Bishop Dr Mary Ann Swenson, invited H.E. Metropolitan Prof Dr Gennadios of Sassima, to present point V of the policy reference committee report. He read the revised recommendation:

The policy reference committee recommends that the central committee:

a. Receive the Assembly Venue Search Report with thanks and appreciation.
b. That in addition, it takes note of the following recommendation:
    i. Whatever the decision regarding the location is, the policy reference committee recommends that the WCC explore the possibility of holding an important event in the venue not selected.

The section was received by consensus.

12.12. Assembly Venue

The central committee met in a closed, decision session. The moderator of the central committee, Dr Agnes Abuom, moderated the session. She explained that the central committee now moved into a voting mode, and asked that ballot papers on the venue be distributed.

She then asked whether the members of the central committee to accept Dr Theodora Issa (Syrian Orthodox Patriarchate of Antioch and All the East), Rev. Karl Johnson (Jamaica Baptist Union) and Rev. Prof. Dr Renta Nishihara (Anglican Church in Japan) as scrutinizers of the ballot papers for the venue.

The scrutinizers were accepted by consensus.

Rev. Kristi (Gereja-Gereja Kristen Jawa [GKJ]) raised a point of order and explained that the policy reference committee had discussed the venue extensively, and based on this they would like to present their report before the voting takes place. Since there is a recommendation on the issue coming from the committee, it would make no sense that the recommendation would come after the vote.

The moderator explained that no committee has a right to make recommendations for or against an issue which is presented for a vote. The report of the committees will be considered for further discussions.

Bishop Sally Dyck (United Methodist Church) added that the policy reference committee was told that it was within the parameters of its responsibility to make a recommendation on the venue. She then asked whether it would be possible for the committee to read that section of the report that can begin the conversation of the venue.

The moderator said that the central committee has moved into a voting mode. The presentations given by the two countries have been made and the committee cannot prejudice.

Rev. Karin van den Broeke said that if the policy reference committee had been asked to say something on this vote, it made no sense for the committee to have to wait with their statement till after the vote. She recommended that they bring forward what they have to say before the committee votes.

The moderator said that the recommendation has not been given to the committee and that this is a procedure the central committee has to follow.

Rev. Prof. Dr Jerry Pillay confirmed that it would be inappropriate to receive information while in a voting mode.

Ms Teny Pirri-Simonian said that this would be to challenge the order of the process. There may be a mistake in the process, which may need to be discussed, but policy reference committee was not asked to make a choice, this would be incorrect. It is therefore not the committee's mandate to challenge the process.

Rev. Hrant Tahanian (Armenian Apostolic Church [Holy See of Cilicia]), said that as a new member he tries to follow the process, and it should be clear what the procedures are. He asked whether the by-laws could be clarified before continuing with the process. He added that the report was available.

The moderator explained that this was a mistake. The policy reference committee was not to make a choice on the venue. Each one of the central committee members is asked to make a choice by vote. Perhaps the rules were not clear. We will revisit the mandate of each standing committee in future. We should have had questions to the presentations of the venue. We did not have time, and we still do not have time.

Rev. Festus Ambe Asana remarked that in order not to confuse the system, the leadership of the central committee should be trusted. He therefore suggested that the central committee move forward, and then receive the result of the voting.

Dr Abuom then called on Mr George Lemopoulos, acting as consensus consultant, to read the rules and the mandate of the policy reference committee. Mr Lemopoulos referred to Art. 10 in the Rules of the standing committee, where nothing is said explicitly about the assembly venue, but implicitly, in that they are meant to assist the central committee to prepare guidelines for choosing the assembly venue. He explained that this may seem awkward here, but in point 1 it says that the venue should be decided by vote. This is the first affirmation the policy reference committee makes. Later on, the committee continues by saying that "after discussion we recommend that one of the two venues…" The committee could have said that it agreed by consensus to bring before the central committee that one of the venues could have a preference for certain reasons, but not to *recommend* one venue in particular.

Dr Andrej Jeftic (Serbian Orthodox Church) remarked that there was no time for discussion of the venue in plenary, but in the policy reference committee there was a discussion. If we do not have a mandate to inform the central committee about the discussion, it makes the discussion and proposal meaningless.

Mr Lemopoulos explained that at the discretion of the leadership of the central committee, if they find that the recommendation may be prejudicial to the central committee, they can move directly to voting.

The moderator explained that due to time constraints more time to raise questions and discuss was not provided. The committee's mandate is to help provide guidelines to the choice, but not to present a proposal for venue. This is a matter for voting. We could be prejudicial in our committees, and that what should be avoided.

Archbishop Dr Joris Vercammen (Old-Catholic Church in the Netherlands) said that he had the impression that the PRC members were preparing the decision-making process. The committee discussed it for two hours and now the findings cannot be communicated to the central committee. He agreed that we should not make the decision in the committee. But, since there is no opportunity to communicate our reflections, why did we have the discussion then? This is something to sort out for the future.

Rev. Prof. Dr Fernando Enns said that two mistakes were made. One is that the PRC was given wrong information. Secondly, we did not have enough explanations and discussion in plenary, and so went right into voting mode. How can we heal the process? This is a decision-making session, we are still in voting mode, let us close the discussion and bring back the result. Then directly following, the central committee should hear what the PRC says about what to do with the one venue that is not elected.

The moderator recognised that a mistake was made. It was also recognised that time for discussion was not provided.

H.E. Metropolitan Serafim asked the central committee to think about two points. One, e have brought together 175 people to give their advice. Two, before voting, a discussion should take place.

The moderator said that with all mistakes, we have had a sharing and discernments, we will learn from it and improve our process.

The vote took place and Dr Abuom announced the results of the vote:

118 members were seated and received ballots. 27 votes were cast for Cape Town, 91 votes were cast for Karlsruhe.

12.13. Assembly Planning Committee Report

On 20 June, H.E. Metropolitan Gennadios read the next recommendation of the committee.

The policy reference committee recommends that the central committee:

a. Receive the Assembly Planning Committee Report (GEN PRC 02) with thanks and appreciation.
b. That in addition, it takes note of the following comments and recommendations:
    i. **Assembly Theme**: after an intense discussion on the pros and cons of all suggested themes, including reflections on 2 Cor. 5:14, the group discussed the use of the word "compel". This word, though theologically convincing, could be culturally misunderstood in some contexts.
    The policy reference committee therefore recommends to the central committee that the theme in option 1 of the APC report be restated as "The Love of Christ Moves Us – Reconcile and Unite".
    ii. There were also discussions as to whether this theme could be expressed in the form of a prayer, such as, "God of love, reconcile and unite" or "God, through your love, reconcile and unite".
    iii. **Nature and Style**: The policy reference committee recommends that half of the time in plenary sessions with key themes be allocated for inputs and the other half for discussions.
    iv. That space is allowed for rest with a free week-end for visits – to churches, to understand the different local contexts, and for encounter with communities.
    v. That the idea of the **Home Groups** is a useful addition.
    vi. That **common prayer** be held according to the different traditions.

The moderator opened the floor for discussion.

Prof. Dr Marina Kolovopoulou (Church of Greece) explained that the policy reference committee did indeed have intense discussions concerning the theme. In the report you can see one option for theme remaining, as has been proposed, based on the 2 Corinthians text. She hoped that a smaller group could resolve the question of the word "compel". The second option would be to keep the subject in the form of a prayer. Even the biblical verse could have a form of a prayer, for instance "God of love, reconcile and unite" (Ephesians).

Bishop Swenson said that the central committee could refer it to the assembly planning committee who will work on it further.

H.E. Metropolitan Serafim said that the world challenges us on refugees. In the second part of the theme, as we did in Busan when we used reconciliation, we could add "the gift of hospitality unites us".

The general secretary, Rev. Dr Olav Fykse Tveit, said that the reflections by the policy reference committee were good. He affirmed that the central committee must decide on the theme. In order to make a recommendation, the theme has to be clearly formulated. That is a challenge with the themes already formulated.

H.E. Metropolitan Gennadios clarified that we must have the theme at the end of this session and that the decision on the theme cannot go back to APC. The proposal on the 2 Corinthians text was precisely to include the prayer. In spite of this reaction, there is a cultural misunderstanding which will be a challenge for the assembly, in order to give space to the different dimensions of the biblical proposals, e.g. 2 Cor. 5:14. To hear the different cultural and confessional understandings is important and constitutes the richness of our diversity. The assembly is the place where we can speak on this. In addition, the theme should be short, easy to communicate, easy to translate.

Prof. Dr Dimitra Koukoura said she agreed with the 2 Corinthians quote, but if there is no further elaboration, we forget the plan of the divine economy. There is a lack of theology and soteriology.

Dr Fernando Enns said that it would be helpful if the question by the general secretary could be answered. He would be happy to enter into deep theological discussions, but this requires time. Are these themes the alternatives, or do we go back to the original ones?

Dr Agnes Abuom explained that the APC submitted possibilities. The central committee needs to agree to take a little more time to reflect, based on what came from policy reference committee.

Dr Asana remarked that the original option is number one. The other options would be additions.

H.E. Metropolitan Gennadios explained that the APC could reconsider the alternatives when they have to formulate the sub-themes.

H.E. Metropolitan Serafim brought up the International Day for Refugees. 68 million people are refugees or migrants, it is the first time in history that they are so many, and their numbers are increasing. He suggested not changing the theme, but in the second part the crises we live in as a humanity could be taken into account.

H.E. Metropolitan Gennadios said that the policy reference committee comes with one proposal, they have studied the proposals of the APC. Then the policy reference committee proposal is the only one on the table.

Rev. Dr Martin Robra, WCC staff, said that the committee suggests to focus on option one. The committee considered the meaning in different languages and offers the wording as reported. The main theme is 2 Cor. 5:14.

Rt Rev. Arnold C. Temple (Methodist Church Sierra Leone) remarked on the change from “compels” to “moves” us, and whether it does justice to the theme. Compels forces us, and we are not given any option. He recommended staying with the original wording of “compel”.

The moderator of the session summarised the discussion by saying that the central committee would have as a main theme: “The love of God compels us” based on 2 Corinthians. Then, for further consideration by the APC, the following themes are proposed:

a. The love of Christ moves us – Reconcile and Unite
b. The love of Christ moves us – the gift of hospitality unites us
c. God of love, reconcile and unite.
d. God, through your love, reconcile and unite.

Rev. Bob Fyffe said that “the love of Christ moves us” does not reflect the biblical passage, this is an unjustified alteration of the biblical text. It would capture it if it said “compels”. The rest is good.

Rev. Anne Heitmann (Evangelische Kirche in Deutschland) explained that in the German context and language "compel" also has an element of force that does not necessarily translate well.

The general secretary asked whether the understanding of the APC proposal, as it was discussed by the policy reference committee, is to be understood as the only alternative of the theme. In that case, the committee then proposes continued work on sub-themes to be developed, connected to the main theme.

Rev. Hrant Tahanian appreciated the challenge of translations, but if we work in English, he asked whether APC had any other worries than difficulties in the English language, and then we can tackle it from there.

Dr Enns, said that firstly, when we picked up the theme of love, we paid attention to the interfaith dimension. The highest commandment is to love your God and love your neighbour, which works well with interfaith dialogue. Secondly, we would never discuss the love of Christ without immediately thinking of "love your enemy". Thirdly, considering this moment when we are all tired, to avoid taking a quick decision he suggested that the decision be postponed. The theme has so many dimensions and implications, as someone from the hosting country, he was concerned at how the theme will resonate locally. Are we speaking too much to ourselves? He added that before the Harare Assembly, a specific group of people was asked to work on the theme, and then we had a postal vote.

Dr Tyrone S. Pitts had a similar concern. The issue of "compels" is a strong element of this particular theme. More than that, the issue of justice is important in this decision. In South Africa reconciliation is complicated. He proposed to postpone this decision and follow up with having another group look at it.

Dr Agnes Abuom affirmed that there is a proposal on the floor. She asked whether it would be helpful, seeing that we received three proposals for themes, that the central committee authorises the executive committee to reflect further and then send no more than two proposals upon which the central committee can vote? It means that the executive committee deliberates seriously on this in its November meeting, and then sends you proposals that you can vote on by post.

Rev. Georges Mourad (National Evangelical Synod of Syria and Lebanon) said that "compel" should be taken seriously into consideration. This is not a good translation of the statement, there are many other options. The word will create problems in translation into other languages. In his experience he cannot find Arabic translations without running into trouble with Muslims and create confusion among other religious communities. What do we mean by the love of Christ, Christ's love or our love to Christ? He recommended that a different statement be considered.

H.E. Metropolitan Serafim felt that the recommendation by the general secretary was wise. It is important to have a theme by the end of the year, so the central committee should authorise the general secretary to be in contact with the commissions. The executive committee will meet in Uppsala in November. They can further study the options and then submit a proposal to the central committee for decision.

Dr Abuom said that the decision can be postponed, and more comments received, but the executive committee must be authorised to choose among the options and share with you for your comments.

Dr Enns said that a final decision is to be taken by the central committee. Dr Abuom confirmed this.

H.E. Metropolitan Gennadios suggested that a deadline for further proposals be set as 15 October 2018. The executive committee begins its meeting 30 October and staff need ten days for preparations.

Rev. Jan Janssen (Evangelische Kirche in Deutschland) said that 15 October would be too late. He would expect many proposals to come in. Proposals should be collected and then organized by 1 October.

Dr Abuom asked whether the floor could authorise the executive committee to do further deliberations, to make no more than two proposals upon which the central committee could make a postal vote.

The proposal was <u>agreed by consensus</u>

Rev. Celina Falk remarked that neither the finance policy committee nor the programme committee made any recommendations in this regard. The finance committee at the Busan Assembly said that we need to have a new structure regarding the length of the assembly. Where is this going to be decided? The weekend for pre-assembly gatherings does not interfere with reducing the assembly.

Bishop Swenson said this had been discussed.

Rev. Dr Carlos Sintado suggested that the recommendations on the spiritual life be reduced, otherwise we may tie the hands of the committee, and deprive the AWPC of liberty for their plans.

H.E. Metropolitan Gennadios responded by saying that the AWPC does not work freely, as they have to adhere to the rules established by the Special Commission. He asked about allowing for weekend visits.

Dr Asana suggested that the free day can be during the weekend, not to take days away from the business.

Rev. Canon Dr Leslie Nathaniel (Church of England) explained that the policy reference committee accepted the recommendation by the APC. This is in the report, including the reduction, and the committee did not touch that.

The general secretary thanked the house for clarifying the process related to the theme, it was a clear decision. How many days the assembly will last, and the details, must be decided upon after a same kind of procedure. We understand the role of staff and the executive committee; to prepare the decisions for the upcoming executive committee, and to involve you in a final decision by a postal vote, in consultation with the host.

The revised section, VI. Assembly Planning Committee Report reads:

a. Receive the Assembly Planning Committee Report with thanks and appreciation.
b. That in addition, it takes note of the following comments and recommendations:
    i. Assembly Theme: after an intense discussion on the pro and contra of all suggested themes,
        - PRC recommends 2 Cor. 5:14 as main theme.
        - For further consideration: “The Love of Christ Moves Us – Reconcile and Unite, “The Love of Christ Moves Us – The gift of hospitality unites us”, “God of love, reconcile and unite” or “God, through your love, reconcile and unite”
    ii. Nature and Style: The policy reference committee recommends that half of the time in plenary sessions with key themes be allocated for inputs and the other half for discussions.
    iii. That space is allowed for rest with a free week-end for visits to churches, visits to understand the different local contexts, and for encounter with communities.
    iv. That the idea of the Home Groups is a useful addition

The revised section was received by consensus.

13. Governance and Institutional Matters

13.1. Final decision regarding applications for membership in the WCC

On the first day of the central committee meeting, the committee met in a decision session. H.E. Metropolitan Gennadios, invited Bishop Simo Peura (Evangelical Lutheran Church of Finland) to introduce the governance and nominations committee’s recommendation for admitting two new member churches. Bishop Simo Peura presented the recommendation for admission of two new member churches:

The WCC central committee gathered in Trondheim, Norway, 22-28 June 2016, accepted the application for admission of The Africa Brotherhood Church (Kenya) and of Community of Baptist Churches in Central Africa (Democratic Republic of Congo) as WCC member churches and established for each an "interim period of participation in the work of the WCC and for interaction with their respective local fellowship of member churches" of 24 months, so that the at current meeting of the central committee a final decision on their applications can be made. In the established interim period, the two above-mentioned applicant churches were involved in WCC work and interacted with the fellowship of member churches both on global and local levels. According to Rule I.5., the WCC general secretary consulted with all WCC member churches by letter about the two applications and several positive responses were received.

Bishop Peura then presented the committee's recommendation for action:

The central committee, based on Rule I.5. "Decision on acceptance", *acknowledging* that during the established interim period, the member churches of the WCC were consulted and *assessing* that consensus of member churches has developed in favour of the above two applications decides that:

- The Africa Brotherhood Church (Kenya) is admitted as a full WCC member church;

- Community of Baptist Churches in Central Africa (Democratic Republic of Congo) is admitted as a full WCC member church.

He then introduced the representatives of the new member churches; Archbishop Timothy Nzyoki Ndambuki of the Africa Brotherhood Church (ABC) and Rev. Samuel Ngayihembako of the Community of Baptist Churches in Central Africa.

In generosity, love and fellowship the new member churches were <u>admitted by consensus.</u>

The moderator noted that the WCC has now 350 member churches and invited the representatives to speak to the plenary.

Archbishop Timothy Nzyoki Ndambuki of the Africa Brotherhood Church (ABC) explained that the ABC is an indigenous church, founded in 1945, in Kenya. It was brought together to overcome divisions between congregations in a small ecumenical family in Kenya. The church appreciates the acceptance and admission to the WCC membership. The church also commits itself to follow the constitution and rules of WCC, to be able to continue to build the body of Christ together. The archbishop expressed that he was impressed by the chapel service in the morning. He also acknowledged the seriousness of the matters dealt with in WCC. He said that his church will be committed. He gave thanks, and prayed that the name of the Lord be praised as we endeavour to achieve unity and fight for justice, a necessity everywhere. The only Saviour is the body of Christ. He concluded by wishing God's blessing upon the gathering.

Rev. Samuel Ngayihembako of the Community of Baptist Churches in Central Africa (CBCA), on behalf of his church, expressed his acknowledgement and gratitude to God, the Lord of the harvest, and to the brothers and sisters present, and ministers of the Lord. He expressed his happiness in joining this great Christian family. CBCA is a church that stems from American missionary work; at the time it was named Unevangelised Africa Mission (UAM), North Kivou in DRC. UAM merged into the conservative Baptist Missionary Society, later the Baptist Mission. The church currently has 431 main parishes, and about 200 sub-chapels in DRC, most of them in the North and South Kivou as well as in eight other provinces. It also has a few parishes in Rwanda and Uganda. In all the church represents 450,000 members, adults and children. It is the third largest member of the Church of Christ federation of Churches in all Africa, it is also a member of the United Evangelical Mission in Wuppertal, and member of the Baptist World Alliance. The church really wants to join the ecumenical family for exchange, enrichment and collaboration with the collaborators of the Lord. It is important to come here, where the work is becoming ever more

international. He then finally welcomed the WCC to Kivou, and expressed gratitude for the visit, and for allowing the church into WCC, this family.

The moderator thanked the presenters and informed the house that further discussions on membership matters would come later.

Dr Agnes Abuom opened the session by reminded the central committee that the message committee would consist of Rev. Dr Hyunju Bae, Rev. Dr Susan Durber, H.E. Metropolitan Dr Vasilios of Constantia - Ammochostos, Ms Miriam Jane Weibye. H.E. Metropolitan Dr Vasilios would be the moderator and Ms Miriam Weibye the rapporteur. She gave the word to the moderator of the session, Bishop Dr Mary Ann Swenson, who moderated this hearing session.

13.2. Report of the Permanent Committee on Consensus and Collaboration (Doc. GEN 06)

The committee met in a hearing session on 16 June and the work of the PCCC was introduced by one of the co-moderators of the committee, H.E. Metropolitan Prof. Dr Gennadios of Sassima, who said there had been two meetings of the committee since the Busan assembly. He then invited Bishop Simo Peura, co-moderator, and Mrs Anne Glynn Mackoul to present the report. The report will then be referred to the policy reference committee for further discussion.

Bishop Simo Peura referred to two issues left from the first report on membership matters on how the WCC relates to a church whose membership was suspended, and what it means in practice that a church has suspended membership (pp 4-5). The committee encouraged the general secretary to continue studies on the process of suspension, and an appendix with a draft proposal was provided on p. 12 of the report.

Bishop Peura then moved on to introduce the committee's work on prayer and common prayer in the ecumenical movement. The PCCC noted that prayer is an important and visible element in the daily life of the WCC, and in WCC gatherings. Those persons planning prayer services need to be mindful of the Report of the Special Commission and the framework provided in the Report's Appendix A. The PCCC recommends that the assembly planning committee and the assembly worship planning committee use as resources the relevant sections of the Report of the Special Commission on Common Prayer, and undertake its planning with attention to the guidance provided in the Report and the framework in Appendix A. It is also suggested that this be recommended to all staff, and that newly hired staff members be provided with the report on the Special Commission.

Mrs Anne Glynn-Mackoul, member of the committee, was then invited to speak on the issue of fair and adequate representation, giving an analysis of the issue. She then quoted from the document:

Since the Tenth Assembly in Busan, the question of the meaning and application of the term "fair and adequate" representation as it applies to the formation of governing bodies, committees and commissions has been lifted up as in need of monitoring. The assembly document PRC 01, Report of the Policy Reference Committee, at paragraph 19, and then at recommendation (x), reads as follows:

19. Finally, the PRC discussed questions that had been raised from the floor of the assembly regarding the interpretation of the term "fair and adequate" as it appears in Rule VI.8.a and relates to Rule VI.8.b, and received an intervention bearing twenty-nine co-signatures requesting that the next central committee include as a priority on the agenda a process to review and address issues surrounding the churches responsibility to reflect the diversity of the churches by meeting target balances set by the WCC. Recognizing that the new Rule VI that addresses these issues had not yet been confirmed and put into practice, the PRC proposes a process of monitoring the implementation of amended Rule VI, along with a

recommendation to further explore with the member churches individual and combined commitment to the issue of target balances.

Resolution:

x. refers to the central committee monitoring the implementation of amended Rule VI. 8 as it relates to the "fair and adequate" representation in the composition of committees and commissions of the WCC, as well as further reflection on the implications of "target balances" for the guiding policies on representation, and further reflection on devising concrete strategies to encourage the member churches' individual and combined commitment to the issue of target balances established by the central committee in advance of the next assembly.

Mrs Glynn-Mackoul explained that a specific proposal by the gender advisory group on penalising churches that would not comply, and responded that we can refer churches to adhere, but we cannot force them. She presented the section that urges the churches to compose delegations in ways that meet the target. "Fair and adequate" would be an appropriate term to use. It is important to keep in mind that the churches themselves have been telling us that. If we are to change the target, it must be decided by the central committee itself. Nominations for the assembly delegations rest with the churches. In the central committee not all churches are represented, some have never been. All of these questions need to be addressed when discussing what is fair and adequate. To help reach balances, the permanent committee has two concrete suggestions. In the formation of the assembly, churches are given 85% of the number forming the delegations, and the central committee is given to form the other 15% of representation. We propose the ratio to shift to 80/20 to help a better balance. With regards to the youth balance, we propose to lift the age to 35 from 30. Some churches choose not to do ecumenical formation on the ground, this would therefore allow us to reach into a concord of theologians which would be in line with the Faith and Order Commission.

Dr Quawas expressed his reservation regarding the youth ratio. It would not be fair to put our own parameters of WCC on the youth balance. An assembly has several hundred members. I disagree to extend the central committee appointment to 20%, which is one fifth of the assembly. We need to be evaluating the work of the WCC the past four years with the new constitution of rules. We need time to think about amendments to amendments based on an evaluation of the rules.

Bishop Eva Brunne (Church of Sweden) said that one is not very young when one is 29, and definitely not when one is 35. The consequence would be that more people would be 33-35 years of age, and we would not get very many under 30. If you are elected when you are 34, you would be 42 years by the end of the term, and then you are not even a young adult any longer. The Faith and Order Commission has to take doctorates into consideration, and that's not common at the age of 30.

Ms Emily Evans (Uniting Church in Australia) referred to the ECHOS Commission on Youth in the Ecumenical Movement, and asked all those under 30 to stand up. There were the stewards, the youth advisers and the young members of the central committee. She encouraged members to look around in your churches and see the people who are young and start that ecumenical formation at the grass root level.

Bishop Dr Mary Ann Swenson thanked the central committee for the comments and invited the general secretary to introduce the next issue on Membership Matters.

13.3. Membership matters

The general secretary, Rev. Dr Olav Fykse Tveit, explained that the central committee had already welcomed two new membership churches. However, one issue is left, regarding the Church of the Special

Envoy of Simon Kimbangui. He reported that it has not been possible to establish a meeting with the church leadership yet. He therefore asked that the issue be referred to the policy reference committee.

The issue was referred to the policy reference committee by consensus.

13.4. Nominations

The general secretary was invited to introduce replacements, on which action was needed. Two additions were made:

Rev. Yonas Yigezu Dibisa (M/O) from the Ethiopian Evangelical Church Mekane Yesus was named to replace Rev. Dr Wakseyounm Idosa Negeri (M/O) who resigned from the central committee due to a change in position in the church;

Bishop Dr Christoph Meyns (M/O) from Evangelische Kirche in Deutschland to replace Rev. Jan Janssen (M/O) on the permanent committee on consensus and collaboration.

The two replacements were referred to the governance and nominations committee by consensus.

A pending issue from the central committee meeting in Trondheim is to appoint experts for the assembly worship planning committee. There are also two names proposed for replacements in consultative bodies for action. Some issue have come from the PCCC on the WCC rules and the amemndments made in Busan. These should be referred to the governance and nominations committee for discussion. The executive committee has recommended that two highly qualified advisers be appointed to the steering committee for real estate development, thus allowing the committee to continue its work. All of these are points for action, referred to the governance and nominations committee for further discussion.

The issues were referred to the governance and nominations committee by consensus.

13.5. Policy proposals

The general secretary went on to introduce proposed policy with two issues for action: a proposal for a code of conduct for governing bodies and committees and a child safe guarding policy. A code of conduct for staff was already approved, but the same is needed for those who are in different bodies representing the WCC. The child safety policy has been tabled by the central committee in two phases. More theological reflection needed to be added. This has been done and the policy is recommended for approval.

Ms Miriam Weibye asked that policy document also be referred to the communications committee.

Rev. Marianne Brekken remarked that there is nothing on sexual harassment mentioned in the code of conduct. Therefore, she strongly suggested the committee to discuss this.

The documents GEN NOM 04 and GEN NOM 04.1 were referred to both the governance and nominations committee and the communications committee by consensus.

13.6. Report of the Policy Reference Committee

On 20 June in a decision session, Bishop Dr Mary Anne Swenson invited the moderator of the policy reference committee, Rev. Dr Festus Ambe Asana, to introduce the report of the committee (GEN PRC 05). Dr Asana asked the committee to stand up, and thanked the members for their hard work. He also gave thanks to staff and our father who spoke this morning, who had been present in 1948 when the WCC first met at the Amsterdam Assembly. A lot was revealed. In our own ecumenical journey, part of the reason why we are doing extra work is because of bad political leadership, creating the situation in which we find ourselves. In the report you can find reference to the documents that were considered and they can be referred to if something is unclear. He then read the recommendations of the policy reference committee:

13.6.1. Moderator's Address

The policy reference committee recommends that the central committee:

a. Receive the moderator's address (GEN 01) with thanks and appreciation.
b. That it takes note of the following comments and recommendations:
   - That ways be explored for the pilgrimage of justice and peace to be a more enduring journey in faith.
   - That in connection with the integration of refugees fleeing the Syrian war, to also address the conditions for the return of refugees to their home lands. Ways and means should be found for creating safe spaces.
   - While addressing the issue of local realities in Korea to also consider the wider and destructive impact of the proliferation of nuclear weapons.
   - That the misuse and abuse of religion are important concerns.There are movements that are manipulating Christian values. One of the pillars of Europe is Christianity; this should not be abandoned, but also not be misused.
   - That the persecution of Christians and other suffering groups in the Middle East, should not be underestimated by making inappropriate comparisons from other contexts.
   - That democracy is under threat, not just from right wing movements, but also, for example, due to global corporate control.
   - That the WCC and member churches work with greater urgency with governments and faith communities to create a globally just society.

13.6.2. Report of the Executive Committee

Dr Asana read the next recommendation:

The policy reference committee recommends that the central committee:

a. Receive the Report of the Executive Committee (GEN 02) with thanks and appreciation.
b. That in addition, it takes note of the following comments and recommendations:
   - In connection with the pilgrimage of justice and peace, a lot of emphasis has been given to the programmes for visiting teams. The policy reference committee urges that justice and peace become essential features in all of WCC's work.
   - In terms of communication, that closer cooperation between WCC and member church media departments be strengthened.
   - In terms of the Green Village, that future reports provide a risk analysis of the project and appropriately communicate such analyses.

The section was received by consensus.

13.6.3. Report of the General Secretary

Dr Asana read the next recommendation:

The policy reference committee recommends that the central committee:

a. Receive the Report of the General Secretary (GEN 03) with thanks and appreciation.
b. That in addition, the central committee takes note of the following comments and recommendations:
   - The general secretary is moving the agenda along in a new way, thus seeking to expand horizons and stimulating reflection and debate. However, further work is needed to clarify this emerging ecumenical concept of love.

- The theme of love could be a very broad concept and the question was what this could achieve in practical terms, particularly in the programmatic implementation.
- The imperative of unity at the theological, ecclesial levels, but also in action (John 17:21) continues to be the vital element of all WCC work. Therefore with further reflections this element can be better woven into any emerging ecumenical concept.
- The implementation of 'just peace' be given greater attention (see recommendation 4 a) of the statement on just peace by the Busan Assembly).
- That ways be found for a deeper debate on the sustainable development goals.

H.E. Metropolitan Gennadios asked to whom the recommendations are addressed.

Dr Asana replied that in general they are addressed to the leadership, intended to be picked up by the churches.

Rev. Prof. Dr Fernando Enns said that it is not helpful to speak of love as a concept. There is no concept of love. The theme of love would be more helpful. H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos added that further work is needed to clarify the biblical word for love. This is not an ecumenical understanding, this is a word from the Bible, and we should rephrase it as such.

Rev. Dr Angelique Walker-Smith appreciated all the points referred to, especially point. 5. The sustainable development goals are critically important in our work, and we should particularly look into how they are aligned to regional and country appropriations. She was also hoping that other issues on the agenda of the UN, for instance the UN decade in solidarity with people of African descent, would be taken seriously into consdieration.

Rev. Bob Fyffe, an advisor representing the Churches Together in Britain and Ireland, said he was not happy with the two first points. He found that the general secretary had pointed out a fundamental issue. Based on the Scripture and rooted in the Trinity, it is helpful to understand the unity to which the church is called. It should be rooted in the fundamental theological basis for our work, but in a more positive and affirmative way.

Dr Asana responded that this is why the committee decided to quote the verse from John 17, they did not intend to divert it.

H.E. Metropolitan Gennadios referred to the point made by H.E. Metropolitan Vasilios, and suggested that point no. 2 be deleted, because it sounds as if a new programme is being proposed.

The second point of the recommendation was deleted by consensus.

H.E. Metropolitan Serafim asked that we think seriously about how we use the word love. We need to think about the refugees, and how we can show hospitality to everybody. We must bring in the biblical dimension of love as a way to meet Christ in our time.

Rev. Dr Michael Tita (Romanian Orthodox Church) asked that the use of the biblical word love be clarified. Otherwise he agreed with the second part of the point.

H.G. Bishop Irinej of Eastern America (Serbian Orthodox Church) said that we speak of four terms for love in Greek, the "agape" is a very philanthropic dimension, the divine love, the philanthropic love of God. There is no need to answer this question when it has already been answered in Scripture. Prof. Dr Dimitra Koukoura added that a reference to the gospel according to St John should be made.

Dr Enns explained that the first three points are not so much recommendations, but more results of the rich discussion the committee had. He asked that they could be received as comments, and the central committee could focus on the last two points as actual recommendations.

H.G. Bishop Angaelos asked whether we are supposed to scrutinise the recommendations, or to adopt or reject them. We have accepted the concept of love, we just wanted to help the committee to relate love to justice and peace in a good way.

Dr Asana explained that the policy reference committee discussed this in a very positive way, taking quite some time. The analyses are going in different directions. At the same time we noticed that the general secretary's report emphasised love from the beginning till the end. This represents a challenge to us, we need to be awake when we look at how we apply the word love.

Agreeing with Dr Enns, H.E. Metropolitan Gennadios remarked that point one and three (after deleting the original point two), have the character of comments. The decision could read "the central committee takes note of the following comments", referring to point one and two. The last two points could be kept as recommendations.

In terms of process, Dr Agnes Abuom clarified that the central committee are asked to receive the reports of the standing committees. They bring to us summaries of the discussions, and also articulate points the central committee should act upon. You can discuss on the points before decision is made, but the idea is really also to look at the recommendations.

Mrs Anne Glynn-Mackoul said that it would be helpful to address the question of removal of the biblical term of love.

Dr Audeh B. Quawas, reminded the floor that the central committee has the right to change the text, not only the recommendations. When approving a text, it also means approving the preamble of the recommendations. Changing the preamble is also the right of the central committee.

The moderator of the session, Bishop Mary Ann Swenson, read the amended text again.

Rev. Karin van den Broeke felt it important to introduce the word love.

H.E. Metropolitan Prof. Dr Gennadios of Sassima repeated that we need to be precise. Who is to do the work? Are the recommendations addressed to the commissions? Or to the general secretary? He would not be happy to bring the matter to the assembly planning committee, but rather ask the commissions to reflect on the biblical understanding of the word "love" (agape).

Dr Koukoura agreed that if love is included in the next assembly theme, it is necessary to elaborate on what is meant by it.

Dr Abuom said that the central committee can encourage the commissions to bring up the issue.

The amended section

b. That in addition, the central committee takes note of the following comments:
   - The general secretary is moving the agenda along in a new way, thus seeking to expand horizons and stimulating reflection and debate. However, further work is needed to clarify this emerging ecumenical concept of love.
   - The imperative of unity at the theological, ecclesial levels, but also in action (John 17:21) continues to be the vital element of all WCC work. Therefore, with further reflections this element can be better woven into any emerging ecumenical concept.

   and makes the following **recommendations**:

   - The implementation of 'just peace' be given greater attention (see recommendation 4 a) of the statement on just peace by the Busan Assembly).
   - That ways be found for a deeper debate on the sustainable development goals.

was <u>received by consensus.</u>

13.6.4. Membership Matters

Rev. Dr Festus Ambe Asana read the recommendation of the committee.

The policy reference committee recommends that the central committee:

a. Receive the document on Membership Matters (GEN 05) with thanks and appreciation.
b. That in addition, it takes note of the following comments:
   - That two new member churches, the African Brotherhood Church, Kenya and the
   - Communauté baptiste au Centre de l'Afrique (CBCA), were already accepted into the WCC family by the central committee.
   - Concern was expressed regarding the membership issue of the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu (Kimbanguist Church), which was suspended two years ago. It would be helpful to receive more information on the issues and the responses in this connection.

Recommendation

The policy reference committee recommends that the general secretary find an early opportunity to visit the Kimbanguist Church and to find appropriate solutions.

The section was received by consensus.

13.7. Report of the Committee on Governance and Nominations

Bishop Dr Mary Ann Swenson, the moderator of the decision session then asked the moderator of the governance and nominations committee, H.G. Bishop Irinej of Eastern America (Serbian Orthodox Church) to deliver the report of the committee (GEN NOM 06). The bishop wished everyone a good evening and thanked the committee and the staff for their superb contributions. He then read the recommendations of the committee, section by section.

13.7.1. Nominations

a. Governing bodies
   i. Central Committee

      The committee noted that these were elected in the first session of the current central committee meeting (see p. 3 of these minutes).

      The recommendation had already been approved by consensus.

   ii. Executive Committee

      The replacements had already been agreed.

   iii. Permanent Committee on Consensus and Collaboration

      The governance and nominations committee recommends that the central committee approve the replacement of Rev. Jan Janssen (M/O) from the Evangelische Kirche in Deutschland by Bishop Dr Christoph Meyns (M/O).

      The replacement was approved by consensus.

   iv. Assembly Planning Committee

      The committee was informed about the replacement of Rev. Jan Janssen (M/O) from Evangelische Kirche in Deutschland by Bishop Dr Christoph Meyns (M/O).

The committee was also informed that since the last central committee meeting at which the assembly planning committee (APC) was named, the ecumenical partners made their nominations as follows:

- Rev. Dr Mary Schaller Blaufuss from the United Church of Christ (UCC) USA (specialized ministry)
- Rev. Fr Andrzej Choromanski from the Pontifical Council for Promoting Christian Unity (PCPCU), Roman Catholic Church
- Rev. Dr David Emmanuel Goatley from the Baptist World Alliance (Christian world communion)
- Ms Kerstin Kollander from the Church of Sweden (specialized ministry)
- Mr Luciano Kovacs from the World Student Christian Federation – WSCF (international ecumenical organization)

v. Assembly Worship Planning Committee

The committee was informed about the composition of the AWPC:

Central committee members

- The Most Rev. Emmanuel Josiah Udofia
- Archpriest Mikhail Goundiaev
- Rev. Canon Dr Leslie Nathaniel
- Rev. Miriam Spies
- Rev. Everdith Yaritza Landrau

Experts

- Prof. Bridget Ngeiyamu
- Dr Swee Hong Lim
- Prof. Jo-Ann Richards
- Mrs Jooa Sotejeff-Wilson
- Rev. Sabine Udodesku
- Mr Gerardo Carlos Cristian Oberman
- Rev. Herenui Vanina Tetaronia
- Mr Iain McLarty

One more international liturgist, one local liturgist and the local assistant to music director are still to be named.

b. Consultative Bodies

i. Commission on Faith and Order (F&O)

The committee recommended that the central committee approve the proposed replacement of Rev. Fr. Tiran Petrosyan (M/O) from the Armenian Apostolic Church (Mother See of Holy Etchmiadzin) by H.G. Bishop Kevork Saroyan (M/O).

The replacement was approved by consensus.

ii. Commission of the Churches in International Affairs (CCIA)

The committee recommended that the central committee approve the proposed replacements:

- Dr Shaun Casey (M/L) from the United Methodist Church to replace Rev. Stephen Sidorak (M/O)

- H.G. Bishop Angaelos (M/O) from the Coptic Orthodox Church to replace H.G. Bishop Youanes of Assiut (M/O)
- Prof. Dr Jessica Byron-Reid (F/L) from the Methodist Church in the Caribbean and the Americas to replace Ms Karen Durrant-McSweeny (F/L)
- Ms Ann Skamp (F/L) from the Anglican Church of Australia to replace Rev. Elenie Poulos (F/O) Uniting Church in Australia.

The replacements were approved by consensus.

iii. Commission on World Mission and Evangelism

The committee recommended that the central committee approve the proposed replacements:

- Very Rev. Deacon Nephon Tsimalis (M/O) from the Ecumenical Patriarchate to replace Rev. Dr John Chryssavgis (M/O)
- Ms Jooa Sotejeff-Wilson (F/L) from the Orthodox Church in Finland to replace Ms Aino Nenola (F/L)
- Rev. José Luis Casal (M/O) from the Presbyterian Church (USA) to replace Rev. Dr B. Hunter Farrell (M/O).

The replacements were approved by consensus.

iv. Commission on Education and Ecumenical Formation

The committee recommended that the central committee approve the proposed replacement of H.G. Bishop Kevork Saroyan (M/O) from the Armenian Apostolic Church (Mother See of Holy Etchmiadzin) by H.G. Bishop Hovakim Manukyan (M/O).

The replacement was approved by consensus.

v. Joint Consultative Group between WCC and Pentecostal Churches

The committee recommended that the central committee approve the proposed replacement of the late Rev. Hector Petrecca (M/O) from the Iglesia Cristiana Bíblica to replace Rev. Jorge Julio Vaccaro (M/O).

Dr Quawas asked whether the church of the out-going member had agreed to the replacement.

Rev. Dr Carlos Sintado (Iglesia Evangélica Metodista Argentina) corrected the church affiliation of the in-coming member, Rev. Jorge Julio Vaccaro from the Pentecostal Church of God. He confirmed that the member church of Rev. Dr Hector Petrecca, who has passed away, has agreed that Rev. Jorge Vacaro be his replacement.

The replacement was approved by consensus.

c. Advisory bodies

i. Constitution and Rules Working Group

The committee recommended that the central committee name a working group on constitution and rules. The group would report to the executive committee and to the central committee, through the general secretary.

The following names were proposed:

- Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) to be the moderator of the group

- Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem)
- Archbishop Dr Chibuzo Raphael Opoko (Methodist Church Nigeria)
- Archbishop Dr Joris Vercammen (Old-Catholic Church in the Netherlands)

The appointments were approved by consensus

ii. Steering committee for the Real Estate Development

The committee recommended that the central committee appoint the proposed advisors to the steering committee:

- Mr Rolf Berweger
- Dr Viva Volkmann

The advisors to the steering committee were appointed by consensus.

iii. Audit Committee

The new appointments to the audit committee

- H.E. Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church)
- Archpriest Mikhail Goundiaev (Russian Orthodox Church [Moscow Patriarchate])

were received by consensus.

13.7.2. Code of conduct for governing bodies, commissions, consultative and advisory bodies

The committee recommends that:

a. The executive committee consider work on this Code of Conduct as priority; it should be presented to central committee in preparation for the next assembly;
b. Reworking the code of conduct special attention should be given to existing codes of conduct of partner ecumenical organisations (e.g. ACT Alliance);
c. Special consideration should be given to the diverse ecclesial sensitivities that co-exist within our fellowship;
d. The issue of sexual harassment should be included (The committee received copies of the document "When Christian Solidarity is Broken", a document in a pastoral tone used in major ecumenical meetings).

The recommendations were received by consensus

13.7.3. WCC Child Safeguarding policy

The committee recommended that the central committee approve the document (Appendix 07).

The document was approved by consensus.

13.7.4. Seat Allocation for the 11th Assembly

The committee recommended that the central committee endorse the recommendation of the assembly planning committee.

a. The central committee approve the proposed assembly seat allocation model with 750 delegates.
b. The central committee instruct the general secretary to issue invitations requesting member churches to submit delegate nominations (85% – changed to 80%, see below), including advisors to the delegation, by 31 December 2019, for review by the central committee in 2020.

c. The central committee instruct the general secretary to encourage all member churches to name balanced delegations with regard to gender, age and ecclesial status; and to provide additional nominations (15% – changed to 20%, see below) for action by the central committee in 2020.
d. The central committee instruct the general secretary to issue invitations to ecumenical partners recognized by the central committee and to churches that are not members of the WCC to nominate advisors and delegated representatives, respectively.
e. The central committee asks the executive committee the review of the WCC "policy on reimbursements for travel costs for WCC governing, consultative and advisory bodies", approved by the executive committee in November 2014, making any adjustments required for the assembly, so that the policy can be shared with member churches together with the invitation to nominate and elect delegates.

The recommendations of the assembly planning committee were endorsed by consensus.

13.7.5. Reports of the Permanent Committee on Consensus and Collaboration

a. Referrals regarding "Fair and Adequate" Representation (2-6 October 2017, Rhodes, Greece)
   i. Following extensive discussion on paragraph 54. a) on p. 20 of the reports, the committee decided not to recommend to the central committee the proposal of the PCCC with regard to increasing the age to 35 for youth.

      54. The WCCs request to its member churches for sending balanced delegations to the assemblies, according to the established targets, has not always been respected. The committee stresses that the churches must in good faith search among their various levels of participation and leadership in order to compose delegations to the assemblies that meet the target balances set by the central committee for representation of lay persons, indigenous peoples, and differently-abled people, and balance of men, women and young people. Doing so presents an opportunity for the member church to identify new persons who could be called to represent their church and cultivated as responsible ecumenical representatives, while at the same time to honour its commitment to the ecumenical movement and to other member churches.

      55. The PCCC considers that the term "fair and adequate" regarding representation as used in Rule VI.8.a.vi properly guides the formation of governing bodies, committees and commissions. The analysis above would suggest that this formulation remains the best possible way of expressing the intention to provide for representation of all of the stated constituencies, while maintaining as priority confessional, regional and cultural balance on the governing bodies. The question remains as to what concrete strategies could be considered to further compel churches to send delegations to assemblies that are composed to reflect target balances set by the WCC for fair and adequate representation of lay persons, indigenous peoples, and differently-abled people, and balance of men, women and young people. The committee recognizes the importance of this issue and will continue this deliberation at its next meeting.

      The principles in paragraphs 54 and 55 were confirmed by consensus.

   ii. The governance and nominations committee recommends to the central committee that Rule IV.1.ii be amended to reduce the percentage of delegates who shall be both nominated and elected by the member churches from 85% of the number of delegates to the assembly to 80%, and that Rule IV.1.iii be amended to increase the percentage of delegates who shall be elected by certain member churches upon nomination of the central committee to 20% in order to increase the possibilities for achieving target balances.

There was a discussion on whether the change in the ratio of nominations to the assembly had been decided upon. It was clarified that it had been agreed to reduce the number of nominations done by member churches to 80% of the delegates, and increase the number of nomination done by the central committee to 20%. This was confirmed by several members of the committee. The decision had been taken to make the challenge of balancing representation at the assembly easier.

The recommendation was approved by consensus.

iii. The governance and nominations committee further recommends to the central committee that the constitution and rules working group study this proposal and prepare a change for the central committee meeting in 2020.

The recommendation was approved by consensus.

iv. The governance and nominations committee recommends to the central committees to propose the changes underlined in this paragraph, for the sake of consistency, to read: "Churches, especially those with more than one representative to the central committee, should make every effort to include in their assembly delegations fair and adequate representation of lay persons, indigenous peoples and differently-abled people and balance of men, women and young people, and be prepared to agree to the formation of governing bodies that respect the balances identified as a priority by the fellowship by inclusion of those persons, if nominated."

The recommendation was approved by consensus.

b. Assembly Planning

The recommendation on "youth in action" had already been accepted.

c. Prayer and "Common Prayer" in the Ecumenical Movement (2-6 October 2017, Rhodes, Greece)

The committee recommended to the central committee that the general secretary carry out the recommendation that

the Assembly Planning Committee and the Assembly Worship Committee use as resources the relevant sections of the Report of the Special Commission on Common Prayer, and undertake its planning with attention to the guidance provided in the report and the framework in Appendix A

The recommendation was agreed by consensus.

H.G. Bishop Irinej read the conclusion of the committee report.

The report of the governance and nominations committee was received by consensus

Bishop Swenson thanked the committee for its work and handed the word to the moderator of the central committee, Dr Agnes Abuom.

14. Appointment of a Search Committee for the Election of a General Secretary

On 16 June, H.E. Metropolitan Prof. Dr Gennadios of Sassima, vice-moderator of the central committee, moderated this hearing session. He invited Mr Georges Lemopoulos to present the search committee procedures.

Mr Lemopoulos introduced the procedures for electing the search committee by showing slides, presenting the WCC supplement to the rules, in which there is a chapter on the election of a general secretary.

14.1. Procedures for the election of a general secretary

(a) A general secretary shall be elected by the central committee in accordance with rule XIX.10.a.ii and the procedures adopted by the central committee for the search for and election of the general secretary (cf. WCC Constitution and Rules, Rule XI.1)

(b) Procedures related to the election of a general secretary are recorded in the document approved by the central committee in 2012, "*WCC – Supplement to the Rules*", in pp. 4-10: "*The general secretary – Authority and Responsibility, Delegation, Appraisal, Search, Election, Interim General Secretaries*" (In what follows, references are to this document)

14.2. Appointment of a search committee

a. In the event the general secretary does not wish to be considered for an additional term of office (…) the central committee shall establish a search committee (5, a. ii).
b. Normally, the election of the search committee shall take place during a meeting of the central committee (11. a. iii).
c. The search committee shall be composed of eighteen members from among the members of the central committee (11. a. i.)
    i. The central committee shall directly elect ten members of the search committee (11, a. ii.)
    ii. The vice moderator(s) of the central committee shall serve as members of the search committee (11. a. v.).
    iii. The executive committee shall appoint the remaining six members in order to assure proper confessional, geographical, gender and youth balance in the membership of the search committee (11. a. vi.).

Mr Lemopoulos then went on to explain the procedures. To simplify the process the central committee will be provided with one list of all eligible members of the central committee, with space for ticking nomore or fewer than ten candidate's names. The moderator of the central committee is the trustee of the process and therefore not eligible, the vice-moderators are already members. Mr Lemopoulos reminded the central committee members to consider balances. The ten members who receive the most votes will automatically become members of the search committee. The person who receives the most votes will become the moderator of the search committee. If anyone is unwilling to serve on the committee, s/he should inform the secretariat by the following morning. Any person who might consider becoming a candidate for general secretary should not accept to be a candidate for the search committee, however, if this should happen, they will still have the possibility to withdraw from the search process. The ten members elected to the search committee will be reported to the executive committee, who will appoint six additional members in order to ensure balances. The executive committee will report the six additional members to the central committee. The search committee will then meet to fix dates for their meetings and start the process. The committee will report on the search process to the executive committee and the central committee along the way.

H.E. Metropolitan Gennadios referred the central committee to the document on Appointment of a Search Committee for the Election of a General Secretary for further details.

Dr Quawas gave thanks for the presentation and for correcting the document. He then pointed out that it would be against the rules that members of the central committee withdraw, since all members should

be eligible. Otherwise it would seem that we are guiding the central committee to choose from a limited number of people, which would not be in the spirit of the rule. All members have the right to have their names ticked chosen. Anyone capable and transparent could be elected. Finally, he pointed out that results of the election should be reported to the central committee, not the executive committee, so that the election process is clear and transparent.

Rev. Silishebo Silishebo asked when the ballot papers would be available, in order for the members to have time to balance their votes for ten members.

Mr Lemopoulos confirmed that there needed to be ten names ticked off on each ballot for it to be valid. He also thanked Dr Quawas for pointing out a correction to document, confirming that the scrutineers would be elected by the central committee, not the audit committee. The reason for giving central committee members the option of withdrawing from candidature to the search committee, is to ensure that people who cannot or do not want to sit on the search committee will not withdraw after having been elected, since that would be a time-consuming process. Otherwise he affirmed that all central committee members are eligible. As for the reporting process, the names of the ten elected members should be reported to the central committee before the executive committee, however for time reasons, the executive committee is likely to receive the names before the central committee, since they will meet to appoint the remaining six members in the course of the central committee meeting. The executive committee will have to report back to the central committee in any case. Regarding the final list of central committee members eligible, Mr Lemopoulos said that this will not be ready a long time before the meeting. He therefore encouraged the central committee members to prepare in advance, in order to ensure balances in the voting.

Ms Teny Pirri-Simonian thanked Mr Lemopoulos for the explanations and reiterated the importance of balances. Coming from the Oriental Orthodox Church family, she said that much discussion is needed to reach the balances.

Dr Abuom, moderator of the central committee, added that the ten names elected by the central committee will be communicated to the central committee. Those names, together with the names of the vice-moderators, will go to the executive committee in order to elect the remaining six members. The slot of those six additional members aims at ensuring balances. However, it is important that the central committee members also keep balances in mind when voting. The final slate of eighteen names will then be presented to the central committee.

Dr Quawas suggested that those who do not want to be on the list for election can easily withdraw after the election, if they are among those elected.

Mr Thomas Hyeono Kang agreed that this could be effective, but asked whether there would be problems when changing the results of the election if names were dropped from the list before the elections. Therefore the list should be distributed without removing any names.

Ms Emily Jane Evans said that as a new member of the executive committee, and one of the people behind suggesting this process, the intention is to ensure an efficient process of balancing the election of sixteen members among people present, providing the possibility for people to say that they are stepping aside from the task if they do not wish to be on the search committee. Rev. Jan Janssen (Evangelische Kirche in Deutschland) added that it would be easier to know who is prepared for election and ready for the task, in order to make a better decision.

The moderator of the session, H.E. Metropolitan Gennadios, asked for the feeling of the house. He then asked people to consider whether they wanted to withdraw from the list of eligible candidates within the following evening. A final list would then be distributed at the election. He then thanked Mr Georges

Lemopoulos for the presentation and asked central committee members to approach Mr Lemopoulos if they had further questions.

Later in the meeting, the moderator, Dr Agnes Abuom, opened a closed session. She explained that three scrutineers should be appointed, which does not exclude them from being considered as candidates for the search committee. She said that all would receive ballot papers, and reminded that the leadership should not be considered, as they are already included in the search committee. She also said that only ten names should be ticked off, not more, not less, otherwise the ballot would be considered invalid. She also asked the central committee members to consider balances. She explained that the scrutineers would meet immediately after voting to start counting. The executive committee would meet that night to add members to ensure balances.

She then presented the proposal for the three scrutineers; H.E. Metropolitan Prof. Dr Elpidophoros of Bursa (Ecumenical Patriarchate), Rev. Marianne Brekken (Church of Norway), Rev. Dr Paul Gardner (Moravian Church in Jamaica & the Cayman Islands). The scrutineers were appointed by consensus.

Mr George Lemopoulos was invited to further explain voting procedures. Quorum was established, with 119 members present, including the moderators. While ballots were distributed, Mr Lemopoulos made the central committee aware of a mistake in the ballot. The general secretary was listed, but is not eligible.

Voting on ten members for the search committee took place by secret ballot. In the time waiting for the count, new arrivals were introduced.

The central committee reconvened on 18 June in a closed, decision session.

Following the appointment of ten members of the search committee, the executive committee met that evening, to appoint six additional names for the sake of balances to the list. Including the six appointed by the executive committee, the following Search committee was appointed in a decision session on 20 June:

The plenary central committee had elected ten members for the search committee:

1. Rev. Dr Paul Gardner (Moravian Church in Jamaica & the Cayman Islands)
2. Rev. Prof. Dr Fernando Enns (Arbeitsgemeinschaft Mennonitischer Gemeinden in Deutschland)
3. Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem)
4. Mr Thomas Kang (Igreja Evangélica de Confissão Luterana no Brasil)
5. Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East)
6. Rev. Canon Dr Leslie Nathaniel (Church of England)
7. Bishop Rex R. B. Reyes, Jr. (Episcopal Church in the Philippines)
8. Bishop Sally Dyck (United Methodist Church)
9. Bishop Simo Peura (Evangelical Lutheran Church of Finland)
10. H.E. Metropolitan Prof Dr Nifon of Targoviste (Romanian Orthodox Church)

A proposal of six additional names was brought by the leadership of the central committee to the executive committee for decision. The list was based on the nominations from the central committee, and balances of regions, gender, denominations and age were taken into account:

11. Rev. Prof. Dr Jerry Pillay (Uniting Presbyterian Church in Southern Africa)
12. Rev. Dr Meleana Maimoa Puloka (Free Wesleyan Church of Tonga [Methodist Church in Tonga])
13. Rev. Dr Hyunju Bae (Presbyterian Church of Korea)

14. Rev. Dr Micheline Kamba Kasongo (Église du Christ au Congo - Communauté presbytérienne de Kinshasa)
15. H.E. Metropolitan Zachariah Mar Nicholovos (Malankara Orthodox Syrian Church)
16. Ms Miriam Jane Weibye (Church of Scotland)

It was noted that the vice-moderators of the central committee are already members of the search committee:

17. H.E. Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate)
18. Bishop Dr Mary Ann Swenson (United Methodist Church)

The need for an additional substitute to the search committee for a new general secretary was explained. The elections showed that there was a tie between Ms Roma Ann Nisha Prodhan (Church of North India) and Mr Philip Modayil Mani (Church of South India).

Mr Modayil Mani said that God had been so kind to him. He felt sorry that he sometimes became critical on matters. He then said that his sister, Ms Roma Prodhan, comes from his confession, and that she would be a better candidate. As he was not in favour of voting, he asked to be allowed to withdraw from the election.

H.G. Bishop Angaelos asked whether this additional space be for voting or appointment. Recommendations have been made by the Oriental Orthodox churches to include someone from this church family. He hoped this possibility would fit into the process. Dr Abuom, the moderator, explained that unfortunately, it does not. According to the ballots cast, these are the next two people in line, because they tied in the first vote.

The two proposed substitutes were accepted by consensus.

1. Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja)
2. Ms Roma Ann Nisha Prodhan (Church of North India)

15. Message from the World Council of Churches

The moderator, Dr Agnes Abuom, welcomed the participants to the second day of the meeting, and in a decision session, asked whether the central committee could agree to issue a message from the meeting.

15.1. Appointment of a Message Committee

A proposal for the composition of the message committee was presented:

Ms Miriam Weibye (Church of Scotland), H.E. Metropolitan Dr Vasilios of Constantia – Ammochostos (Church of Cyprus), Rev. Canon Dr John Gibaut (Anglican Communion), Rev. Dr Susan Durber (Commission on Faith and Order), Rev. Dr Hyunju Bae (Presbyterian Church of Korea). The draft message would be presented before finalisation.

The appointment of the message committee was agreed by consensus.

15.2. Message – initial draft

Dr Agnes Abuom moderated a hearing session. The moderator invited H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos to read the message. H.E. Metropolitan Dr Vasilios read the message, and invited the floor to comment on the message, paragraph by paragraph.

H.E. Metropolitan Prof. Dr Gennadios of Sassima asked to whom the message is addressed and proposed that this be clarified in the message. The moderator of the message committee said that one possibility is

that the message is from the central committee members to the whole world, including the churches. Another possibility is that the member churches will address this to the world.

Prof. Dr Dimitra Koukoura said that if there is no recipient, it is not a message, only a press release. You need to have somebody speak to someone else. Dr Quawas added that it is not feasible to have delegates from churches address the churches, it should be addressed to the outside world. In the message we are also thanking others.

Rev. Dr Festus Ambe Asana said that the message could be addressed to both, the churches as well as the general public.

The proposal was adopted by consensus.

There was active participation by central committee members in suggesting edits to the message. The message was referred back to the committee.

15.3. Report of the Message Committee (MC 01)

On 20 June, in a decision session, Ms Miriam Weibye was asked to read the report of the message committee. She informed the central committee that the committee recommended that the message be accompanied by a video. The floor was invited to suggest amendments before the message was finalised.

H.E. Metropolitan Serafim asked that care is taken in using the term "communion", and suggested to replace it with "cooperation".

Dr Abuom said this could not be accepted, since we are talking about the word "koinonia".

H.G. Bishop Angaelos asked that the wounded and broken humanity, and the violated earth, must not be forgotten.

Ms Weibye, said the committee had considered it, but ended up saying the same thing twice. We have the inherent dignity of all humankind, and then the inherited earth, so the order is also important.

At the suggestion of H.E. Metropolitan Gennadios, "fellowship of churches" was added in brackets.

The message (Appendix 08) was approved by consensus.

16. Evaluation of the general secretary

On Monday, 18 June, Dr Agnes Abuom led a closed session. She informed the central committee that an evaluation of the general secretary had been undertaken according to the Supplement to the Rules. She said that it is of the opinion of the executive committee that the general secretary has performed his task. As for the future change, she asked the central committee to authorise the executive committee to make sure that an appropriate solution is found.

Upon being asked, the moderator confirmed that the leadership would ask for an exit interview from the general secretary.

The evaluation report was received by consensus.

17. Closing acts

Dr Agnes Abuom moderated the closing session and invited Bishop Petra Bosse-Huber to speak.

Bishop Bosse-Huber expressed her joy and gratitude for the central committee's decision to accept the invitation from the EKD to come to Germany for the next assembly. She said that they have already received a lot of enthusiastic feedback from many churches. They would welcome all with open arms.

Dr Abuom thanked her for the greeting and said that everybody would be looking forward to that.

17.1. Dates for future meetings:

The moderator then announced the dates for future meetings:

The next central committee meeting will take place 14-20 March 2020, as follows:

The executive committee will be meeting 2 days prior to the central committee meeting.

Arrivals executive committee: 11 March, working days will be 12-13 March 2020,

Arrivals central committee 13 March, working days will be 14-19 March 2020.

Departure 20 March 2020.

There is a possibility is to ask the churches to host the central committee meeting in Cape Town.

17.2. Words of appreciation

On behalf of the leadership, Dr Abuom expressed her gratitude for the meeting. She thanked the central committee members for their effective participation, knowing that the timetable had been very tight. She thanked them for being patient and bearing with the leadership. She apologised for any problems that had come through, and said that they would take this into the preparations for the next meeting, and also for any assembly action, the trust given to the churches, and to the WCC, to carry forward the mandate. She also expressed her appreciation to those who had been attending in various capacities, and previous leadership, former general secretaries, moderators and previous presidents. She was grateful for the committee work and gave thanks to the general secretary for his commitment. She also took the opportunity to thank the consultant on consensus, Mr Georges Lemopoulos. She was grateful for the work of the interpreters and translators and thanked the audio and visual team, led by Mr Marc-Henri Heiniger. She gave thanks to staff and stewards for all the work on documents, and the work at odd hours. She wished everyone safe journeys and conveyed her sincere gratitude to the members, the member churches and the leadership, and asked them to continue to pray as we continue.

The general secretary thanked the moderator for her warm words and the strong leadership conducted together with the vice-moderators. He thanked the minute-taker, the central committee recorders, and those responsible for the Bible studies. He thanked the St Pierre Cathedral for the collaboration of the Sunday celebrations of the 70th anniversary, particularly H.A.H. Patriarch Bartholomew. He thanked staff at Bossey, led by Fr Prof. Dr Ioan Sauca. He then asked the central committee to express their gratitude towards the stewards, who received applause. It had been a demanding central committee meeting, with a demanding executive committee meeting before that, and all of this before the papal visit. He expressed his warn gratitude towards staff colleagues. At the same time this is important, because when the central committee comes together, it is the time H.H. the Pope has chosen to visit. It would not have the same meaning without the central committee members as representing the WCC fellowship of churches.

Rev. Jan Janssen closed the meeting with a prayer.

APPENDIX 01 – List of Participants

Leadership of the Central Committee

Dr Agnes ABUOM	Anglican Church of Kenya
H.E. Metropolitan Prof. Dr GENNADIOS OF SASSIMA	Ecumenical Patriarchate
Bishop Dr Mary Ann SWENSON	United Methodist Church
Rev. Dr Olav Fykse TVEIT	World Council of Churches

Presidents

Rev. Dr Sang CHANG	Presbyterian Church in the Republic of Korea
The Rt. Rev. Mark MACDONALD	Anglican Church of Canada
Prof. Dr Mary Anne PLAATJIES VAN HUFFEL	Uniting Reformed Church in Southern Africa
Rev. Dr Meleana Maimoa PULOKA	Free Wesleyan Church of Tonga (Methodist Church in Tonga)
Rev. Gloria ULLOA ALVARADO	Iglesia Presbiteriana de Colombia
Archbishop Emeritus Dr Anders WEJRYD	Church of Sweden

Members

Bishop Alan Francis ABERNETHY	Church of Ireland
H.G. Archbishop ALEXANDER OF DALLAS AND TOLEDO	Orthodox Church in America
Rev. Cora Luisa ANTONIO MATAMOROS	Iglesia Morava en Nicaragua
Bishop Dr AREGAWI MELESE	Ethiopian Orthodox Tewahedo Church
Rev. Dr Festus Ambe ASANA	Presbyterian Church in Cameroon
Most Rev. Dr Phillip ASPINALL	Anglican Church of Australia
Ms Kirsten AUKEN	Evangelical Lutheran Church in Denmark
H.E. Archbishop Dr Vicken AYKAZIAN	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Dr Samson Olasupo Adeniyi AYOKUNLE	Nigerian Baptist Convention
Rev. Dr Hyunju BAE	Presbyterian Church of Korea
H.E. Metropolitan Prof. Dr BISHOY OF DAMIETTA	Coptic Orthodox Church
Bishop Petra BOSSE-HUBER	Evangelische Kirche in Deutschland
Rev. Marianne H. BREKKEN	Church of Norway
Bishop Eva BRUNNE	Church of Sweden
Rev. Dr Sofia CAMNERIN	Uniting Church in Sweden
Rt Rev. Dhiloraj Ranjit CANAGASABEY	Church of Ceylon
Rev. Michel CHARBONNIER	Waldensian Church
Rev. Dr Prof. Yang-En CHENG	Presbyterian Church in Taiwan
Rev. Augusto CHIPESSE	Igreja Evangélica Congregacional em Angola
Very Rev. Ray COSTER	Presbyterian Church of Aotearoa New Zealand
Bishop M.A. DANIEL	Methodist Church in India
Bishop Sally DYCK	United Methodist Church
H.E. Metropolitan Prof. Dr ELPIDOPHOROS OF BURSA	Ecumenical Patriarchate

Rev. Prof. Dr Fernando ENNS	Association of Mennonite Congregations in Germany
Ms Emily Jane EVANS	Uniting Church in Australia
Rev. Elder Leatulagi T. FAALEVAO	Congregational Christian Church in American Samoa
Mrs Celina FALK	Church of Sweden
H.E. Metropolitan GABRIEL OF NEA IONIA AND FILADELFIA	Church of Greece
Rev. Dr Paul GARDNER	Moravian Church in Jamaica
Mrs Anne GLYNN-MACKOUL	Greek Orthodox Patriarchate of Antioch and All the East
Archpriest Mikhail GOUNDIAEV	Russian Orthodox Church (Moscow Patriarchate)
Rev. Anne HEITMANN	Evangelische Kirche in Deutschland
Rev. Dr Martin HIRZEL	Schweizerischer Evangelischer Kirchenbund
Rev. Dr Henriette HUTABARAT-LEBANG	Gereja Toraja
Rev. Fr Stefan IGUMNOV	Russian Orthodox Church (Moscow Patriarchate)
Rt Revd Dr Robert INNES	Church of England
H.G. Bishop IRINEJ OF EASTERN AMERICA	Serbian Orthodox Church
Dr Theodora ISSA	Syrian Orthodox Patriarchate of Antioch and All the East
Rev. Jan JANSSEN	Evangelische Kirche in Deutschland
Dr Andrej JEFTIĆ	Serbian Orthodox Church
Rev. Karl JOHNSON	Jamaica Baptist Union
Mrs Tagolyn KABEKABE	Church of Melanesia
Rev. Dr Micheline KAMBA KASONGO	Église du Christ au Congo - Communauté presbytérienne de Kinshasa
Rev. Baoping KAN	China Christian Council
Mr Thomas Hyeono KANG	Igreja Evangélica de Confissão Luterana no Brasil
Bishop Yona Mwesigwa KATONEENE	Church of Uganda
H.B. Patriarch Jean Baudouin KAYUWA	Eglise du Christ - Lumière du Saint Esprit
Ms Cynthia KENT	United Methodist Church
Very Rev. Archimandrite Jack KHALIL	Greek Orthodox Patriarchate of Antioch and All the East
Prof. Dr Marina KOLOVOPOULOU	Church of Greece
Ms Judith KÖNIGSDÖRFER	Evangelische Kirche in Deutschland (EKD)
Rev. Martina Viktorie KOPECKÁ	Czechoslovak Hussite Church
Prof. Dr Dimitra KOUKOURA	Ecumenical Patriarchate
Mrs Elisabeth KRAUSE-VILMAR	Evangelische Kirche in Deutschland
Rev. KRISTI	Gereja-Gereja Kristen Jawa (GKJ)
H.E. Metropolitan Serafim KYKOTIS	Greek Orthodox Patriarchate of Alexandria and All Africa
Mrs Elenor I. LAWRENCE	Church in the Province of the West Indies
Rev. Dr Manhong LIN	China Christian Council
Rev. Taaroanui MARAEA	Église protestante Maohi
Mr Yilikal Shiferaw MESSELU	Ethiopian Orthodox Tewahedo Church

Anne MITCHELL	Canadian Yearly Meeting of the Religious Society of Friends (Quakers)
Mr Philip MODAYIL MANI	Church of South India
Rev. Sarah MOORE	United Reformed Church
Rev. Georges MOURAD	National Evangelical Synod of Syria and Lebanon
Rev. Sayam MUANGSAK	Church of Christ in Thailand
Rev. Canon Dr Leslie NATHANIEL	Church of England
Mrs Margarita NELYUBOVA	Russian Orthodox Church (Moscow Patriarchate)
H.E. Metropolitan Zachariah Mar NICHOLOVOS	Malankara Orthodox Syrian Church
H.E. Metropolitan Prof. Dr NIFON OF TARGOVISTE	Romanian Orthodox Church
H.E. Metropolitan NIKKOLA OF FIER	Orthodox Autocephalous Church of Albania
Rev. Prof. Dr Renta NISHIHARA	Anglican Church in Japan
Mr Carlos PEÑA	Evangelical Lutheran Church in America
Bishop Sofie PETERSEN	Evangelical Lutheran Church in Denmark
Bishop Simo PEURA	Evangelical Lutheran Church of Finland
Very Rev. Archimandrite PHILARET	Russian Orthodox Church (Moscow Patriarchate)
Bishop Dr Isaac Mar PHILOXENOS	Mar Thoma Syrian Church of Malabar
Rev. Prof. Dr Jerry PILLAY	Uniting Presbyterian Church in Southern Africa
Ms Teny PIRRI-SIMONIAN	Armenian Apostolic Church (Holy See of Cilicia)
Bishop Dr Staccato POWELL	African Methodist Episcopal Zion Church
Ms Roma Ann Nisha PRODHAN	Church of North India
Dr Audeh B. QUAWAS	Greek Orthodox Patriarchate of Jerusalem
Bishop Rex R. B. REYES, JR.	Episcopal Church in the Philippines
Dr Ann K. RIGGS	Religious Society of Friends: Friends General Conference
Rev. Dr Rangarirai RUTORO	Reformed Church in Zimbabwe
Rev. Canon Aida Consuelo SANCHEZ-NAVARRO	The Episcopal Church
Rev. Laurent SCHLUMBERGER	Eglise protestante unie de France
Bishop Dr Daniel Jensen SEYENKULO	Lutheran Church in Liberia
Rev. Silishebo SILISHEBO	United Church of Zambia
Rev. Miriam SPIES	United Church of Canada
Prof. Dr Georges TAMER	Greek Orthodox Patriarchate of Antioch and All the East
Rt Rev. Arnold C. TEMPLE	Methodist Church Sierra Leone
Rev. Dr Michael TITA	Romanian Orthodox Church
Rev. Dr June TOTTEN	American Baptist Churches USA
Ms Sonia TZIOVANNI	Church of Cyprus
The Most Rev. Emmanuel Josiah UDOFIA	The African Church
Rev. Karin VAN DEN BROEKE	Protestant Church in the Netherlands
H.E. Metropolitan Dr VASILIOS OF CONSTANTIA - AMMOCHOSTOS	Church of Cyprus
Mrs Ana María VELILLA DE MEDIO	Iglesia Evangélica de los Discipulos de Cristo
Archbishop Dr Joris VERCAMMEN	Old-Catholic Church in the Netherlands

Rev. Dr Angelique WALKER-SMITH	National Baptist Convention USA, Inc.
Ms Miriam Jane WEIBYE	Church of Scotland
Rev. Dr Kee Sing WONG	The Methodist Church in Malaysia
Dr Fransina YOTENI	Gereja Kristen Injili Di Tanah Papua (GKITP)

Substitutes

Dr Jeanette L. BOUKNIGHT	Christian Methodist Episcopal Church	Bishop Teresa JEFFERSON-SNORTON
Mr Birger NYGAARD	Evangelical Lutheran Church in Denmark	Ms Kirsten AUKEN
Rev. Dr Binsar Jonathan PAKPAHAN	Huria Kristen Batak Protestan (HKBP)	Rev. Willem T.p. SIMARMATA
Dr Tyrone S. PITTS	Progressive National Baptist Convention, Inc.	Rev. Dr Carroll A. BALTIMORE
Rev. Dr Carlos Alberto SINTADO	Iglesia Evangélica Metodista Argentina	Rev. Daniel Angel FAVARO
Rev. Paul S. TCHE	Christian Church (Disciples of Christ) in the United States	Rev. Dr Sharon WATKINS
Rev. Karen Georgia THOMPSON	United Church of Christ	Rev. Geoffrey A. BLACK

Replacements

Rev. Eddy ALEMÁN	Reformed Church in America	Rev. Dr Thomas DE VRIES
H.G. Bishop ANGAELOS	Coptic Orthodox Church	H.G. Bishop YOUANNES of Assiut
Rev. Dr Jeffrey CARTER	Church of the Brethren	Mr Stanley NOFFSINGER
Archpriest Mykola DANYLEVYCH	Ukrainian Orthodox Church (Moscow Patriarchate)	Rev. Alexander VASYUTIN
H.E. Archbishop Mor Dionysius John KAWAK	Syrian Orthodox Patriarchate of Antioch and All the East	H.E. Metropolitan EUSTATHIUS Matta Roham
Rev. Hrant TAHANIAN	Armenian Apostolic Church (Holy See of Cilicia)	Rev. Housig MARTIROSSIAN
Rev. Tauno TEDER	Estonian Evangelical Lutheran Church	Most Rev. Urmas VIILMA
Rev. Dr Emma WHITTICK	Church in Wales	Rev. Dr Sarah ROGERS

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Mr Joyanta ADHIKARI	Bangladesh Baptist Church Sangha
Rev. Abednego ADINUGROHO	Gereja Kristen Jawi Wetan (GKJW)
Very Rev. Dr Artur ALEKSIEJUK	Polish Autocephalous Orthodox Church
Ms Iveta APOSTU	Orthodox Church in the Czech Lands and Slovakia
Bishop Samuel Robert AZARIAH	Church of Pakistan
Rev. Dr Carroll A. BALTIMORE	Progressive National Baptist Convention, Inc.
Bishop Dr Gustáv BÖLCSKEI	Reformed Church in Hungary

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Rev. Daniel Angel FAVARO	Iglesia Evangélica Metodista Argentina
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Bishop Teresa JEFFERSON-SNORTON	Christian Methodist Episcopal Church
H.B. Patriarch JOHN X	Greek Orthodox Patriarchate of Antioch and All the East
H.H. Supreme Patriarch and Catholicos of All Armenians KAREKIN II	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Everdith Yaritza LANDRAU	Presbyterian Church (USA)
Rév. Nadou-Madje Martine Grace LAWSON-LATE ZINSOU	Eglise méthodiste du Togo
Mrs Jesca Bireri Laki LUKUDU	Episcopal Church of South Sudan and Sudan
Rev. Tafue M. LUSAMA	Ekalesia Kelisiano Tuvalu
Bishop Dr Alex Gehaz MALASUSA	Evangelical Lutheran Church in Tanzania
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Rev. Yam Kho PAU	Myanmar Baptist Convention
Mag. Elisabeth PAUSZ	Evangelische Kirche A. und H.B. in Österreich
Rev. Dr Endor Modeste RAKOTO	Eglise luthérienne malgache
Archbishop Onesphore RWAJE	Province de l'Eglise anglicane du Rwanda
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Guests

Rev. Dr Walter ALTMANN	Igreja Evangélica de Confissão Luterana no Brasil
Rev. Myong Chol KANG	Korean Christian Federation
Rev. Dr Samuel KOBIA	Methodist Church in Kenya
Rev. Dr Konrad RAISER	Evangelische Kirche in Deutschland
Dr Elisabeth RAISER	Evangelische Kirche in Deutschland
Mr Hyok Chol RI	Korean Christian Federation
Ms Kum Gyong RI	Korean Christian Federation
Mrs Anna Bjorvatten TVEIT	Church of Norway
Ms Mi YUN	Korean Christian Federation

Plenary Speakers

Dr Tedros Adhanom GHEBREYESUS	World Health Organization (WHO)
Sra Lorena RÍOS	Ministerio del Interior de Colombia
Mr Baldwin SJOLLEMA	Protestant Church in the Netherlands

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Mr Aleksandr ZAKHRIAPIN	Russian Orthodox Church (Moscow Patriarchate)

APPENDIX 02 – Moderator's Address

Walking and Serving Together for Peace and Justice
Dr Agnes Abuom

Dear brothers and sisters in Christ,

1. It is a great joy that we can all be at this important central committee meeting, whose theme is "Walking and Serving Together for Peace and Justice." *Karibuni!* Welcome to all of you. I thank God for giving us this opportunity to reflect on and celebrate the achievements of the past 70 years in working for Christian unity and action. Moreover, the Pilgrimage of Justice and Peace that we launched, as the WCC, back in 2013 has continued to be vital in responding to God's call for unity, mission, justice and peace. Therefore, this central committee meeting has a special character in terms of our celebration of the 70th anniversary and this year 2018, and it will continue to form the basis of our anniversary activities together with member churches and the wider ecumenical fellowship. Another dimension of our meeting this time around is walking together, as we review our performance of the mandate given to us by the last assembly while we are mid-way on the journey to the next assembly. Finally, this central committee meeting is special because we are halfway also in terms of our meetings together, and we are expected to make critical decisions that will guide the future of the council. Thus we are at a time when we are once again reminded of our transitional nature as an organization.

2. My address in the context of the theme attempts to look at the ecumenical landscape and the gracious spaces where we have walked and served together for justice and peace. The address also delves into the areas of concern regarding the state of governance, specifically democracy and the attendant dilemmas and threats that democratic governance is experiencing. I conclude by reminding us to step up our resolve and our commitment to "move together toward justice and peace."

What Does the Lord Expect of Us?

3. The theme "Walking and Serving Together for Peace and Justice" evokes aspirations of a world free of injustices, free of divisions and free of conflicts. With what was happening worldwide back in 2013, we felt that it would be a perfect response by the council, the wider ecumenical fellowship and people of good will. This being our WCC 70th anniversary, it must be said that there has never been a better time to reflect on the importance of walking together as churches toward a peaceful and just society. We're experiencing an increase in polarization, a widening gap between the rich and the poor, climate injustice, racism, xenophobia, extremism, violence and gender inequality, among many other trends. It is reminiscent of that time when God's prophet Micah (6:8), asked the question, "What does the Lord expect of us?" As we share our narratives on the theme, God tells us through his prophet that God wants not only trust and faith among his people but also a strong solidarity. God is watching us to see if we have solidarity strong enough to help build bridges, save the earth, reconcile, heal, and transform the lives of millions of people all over the world.

4. ***Gracious spaces for joint journeys***. As we gather here, I'm delighted to acknowledge various efforts that we've made toward our goals as a council. For many of us, the Pilgrim Team Visits (PTVs) that we embarked on have enabled us to walk together in our ministry of presence, listening, praying with and supporting the victimized as they shared their narratives in different parts of the world. There are a number of such highlights that continue to give us hope in our efforts toward a peaceful and just world. Some of these are contained in our programme reports and will be shared during the thematic plenaries. First, South Sudan has provided space for accompaniment, as well as ecumenical and interfaith solidarity. Yet, despite our focus on and intensified ecumenical efforts with the people of South Sudan, it is sad to observe what continues to happen there. It is unfortunate that the youngest country in the world does

not enjoy the peace that it has long sought. The South Sudan conflict remains a source of displacement and the dislocation of millions, destruction of property, and the loss of so many lives. With both sides of the conflict unwilling to compromise, thousands of children, the elderly and women continue to bleed and die; and we cannot imagine the type of rape and violence that are meted out on these innocent people. Years of youthful life are being lost in a battle for power, status and greed. We are thankful for the humble and God-fearing people, like those of the South Sudan Council of Churches and its leaders, in creating platforms for peace talks in the country. There is still much to be achieved in the now revitalized IGAD-led talks, and so in this space we witness the ecumenical family having to ascend to its calling to walk and serve for justice and peace amidst confusion. Brothers and sisters, this is a space that is providing new momentum to walk together on new paths of multilateral collaboration, which is necessary for lasting solution peace.

5. Additionally, the Syrian war, which has engulfed that Middle East country, is another space where churches in the Middle East and especially Europe have had to marshal courage to walk together to save lives and face political powers in order to receive refugees. Alas! It is tragic that so many lives have been lost on the journeys. Meanwhile, the challenges of integration surfacing in the host countries remind us of the need to continue ecumenical collaboration and engagement with other actors in society to ensure we remain on track in so far as humanitarian assistance, justice and peace are concerned. It is our duty within these spaces to continue urging NATO allies and the Syrian government to break the cycle of violence. It is our considered view that airstrikes lead to loss of life on both sides of the war, and a just and sustainable peace for all Syrians can only be brought about through a political solution. Once again, the WCC and churches in Syria and the region have a vital role to play in healing trauma, building bridges, working for justice and peace and nurturing social cohesion.

6. Furthermore, we remain optimistic and hopeful that our constructive engagement and accompaniment for a peaceful solution in the Korean Peninsula will in the long term yield fruit. Once again this is a space that requires us to acknowledge our vulnerability and fragility on the journey and the need for humility as we serve together. Millions of lives are at stake. Perhaps this is the one region, North East Asia, where our insights on joint initiatives and prayers to avert the build-up of armaments, especially nuclear arms, should inform our on-going work.

7. ***Misuse and abuse of religio***n. The trend of violence across the globe has significantly taken on a religious camouflage where we see churches and mosques being burned and believers killed. The introduction of this type of religious war is not new to us. While we are cognizant of the many global, national and even grassroots interfaith activities to address this trend, perhaps this is a growing space for walking together with people of other faiths that we must intentionally strengthen insofar as forums that will enhance interfaith relations are concerned. As much as there are diverse religious traditions, they should not be causes for conflict and victimization. No one has prayed for thunder to come down and wipe out another religion here today. It is commendable to see Pope Francis bridging the gap for peaceful coexistence with our Muslim brothers and sisters. By just accompanying a Muslim imam and a Jewish rabbi to the Dome of the Rock back in 2014, the Pope continued to show us what it really means to walk together. His visits have set the pace for an inclusive religious attitude all over the world. Never before in history has the intrinsic link between an authentic religious attitude and the great good of peace become evident to all as it is now. Interfaith work remains a major piece for the WCC, especially given the development of Islamophobia in some countries. Our walk toward justice and peace means working with communities to develop attitudes and values around unity in diversity.

8. ***Spaces for gender justice.*** Around the world, communities of women are rising up to the task of walking and serving together for justice and peace as their efforts get recognized. The Pilgrimage of Justice and Peace visit to Colombia exposed participants to an ecumenical group that works across denominational and ideological lines for justice and peace. This trend is growing in our communities as women seek to work both at peace-building and conflict resolution through mediation and dialogue. The WCC, together

with member churches, empowers religious women to use tools provided by the UN in advocating rights and gender justice. We all are aware of the Thursdays in Black campaign, operating through the simple gesture of wearing black on Thursdays. It is an expression of the desire for safe societies, free of rape, shootings, verbal abuse and discrimination due to our gender or sexual orientation. We still have a lot to be done on this front by urging governments and faith communities to develop policies that will create a just society of equality between men and women globally.

What's at stake?

9. ***Democratic governance***. Recent years have witnessed a decline in the values and ethos of democratic governance due to the weakening of democratic structures across the world that were put in place after World War II. We are in many ways witnessing democracy and democratic governance under serious threat or even siege. To begin with, the global North, especially Europe, has a growing tendency toward conservative nationalist political parties that have found space in national parliaments. Meanwhile in the global South, not least Africa, democracy remains a shell, with elections ushering in politically motivated violence and conflict. Moreover, a number of African governments are reviewing their constitutions, especially regarding the tenure of presidents. At the United Nations level, although nation states are meant to participate equally and participation in the Security Council is shared on a rotation basis, the veto power rests with only five countries. With emerging politics of identity, where values of truth-telling and compassion are waning quickly, people of faith have to once again rise up to the task of providing guidance on this matter. It is therefore incumbent upon churches and civil society to walk together in realizing stronger democratic institutions as visualized at the founding of the WCC back in 1948. It is everyone's hope that his or her views are heard. People, regardless of their faith, want to participate in fairly determining who their leaders should be. So the increasing cases of incumbents wanting to retain power while at the same time continuing to oppress men and women of opposing views is unfortunate indeed.

10. ***Together for gender justice.*** We have many things and milestones to celebrate when we look at our journey together as men and women in church and society and our aspiration toward the just community of men and women. The pace of the walk has, however, been rather slow. A number of hurdles remain on the pathway, and they include crafting policy frameworks that can systematically and coherently affirm the dignity of men and women, boys and girls. Power relations between men and women remain asymmetrical. There is a need for continued empowerment of communities and churches to use new lenses and understand what society is losing by not utilizing the talents of more than 51 per cent of its population. Now, twenty years after the launch of the Decade of Churches' Solidarity with Women, we are challenged to walk side by side as men and women toward just, peaceful and participatory communities and churches. In many ways it demands that we review our culture and understanding of masculinity. Both community and religious organizations should work to establish inclusive, safe and facilitative spaces for their decision-making.

11. ***Toward a just and sustainable economy.*** Our walk together must build on the momentum of the Paris Climate Accord and the UN's 2030 Sustainable Development Goals. The gap between the rich and poor is not narrowing but widening, even in countries where the gross national product is growing. On the other hand, the rise of public-private partnership means that there are fewer resources in the form of development aid. It is estimated that there is a funding gap of 29 per cent of the amount required to assist four major humanitarian situations. With decreasing levels of aid, massive corruption in some countries, and inadequate climate resilience and adaptation strategies, justice and peace remain dim hopes in the lives of many. As much as we hope to achieve peace and prosperity together, we need to understand that creating platforms for economic justice is an imperative that the ecumenical family must step up. Historical injustices and the resurgence of racial discrimination continue to cast a shadow on progress in WCC's and other ecumenical initiatives and thus need to be addressed. Together and in solidarity with

other people of good will, we have the potential to offer a foundation for addressing issues such as refugees, migration and economic inequality.

12. Our task is, *inter alia*, to continue serving together to reclaim the dignity and rights of all people as the basis for how we live together and urging nation states to respect international law. Without justice and peace, we cannot pursue our calling toward the unity of humankind and the church. I strongly believe that churches and civil society can help strengthen confidence; open doors of cooperation and dialogue that will keep trade wars from escalating; halt the marginalization of women and form a level playing field for full realization of economic development; and promote climate justice as balance in natural ecosystems is restored.

13. ***The long journey.*** In conclusion**,** walking and serving together for justice and peace has been and remains a long journey. There are moments when it is and will be tiring, torturous and sometimes dangerous. In a refugee camp, children from South Sudan apparently had prayed several times to return home to South Sudan but found themselves still confined in the camp and continued to ask, "Where is God?" In many crisis-hit regions, it is common to see kids in despair, maybe physically injured, emotionally drained, or even hopelessly looking for the next meal, as in the case of South Sudanese children. God wants us to spread love, but on its own it is just a word. That is why our theme of walking together is also a reminder that we need energy and strength that is God-given through the Holy Spirit so that we continue to walk and serve with survivors of conflict, rehabilitate them, and ensure they get food, shelter, education and security.

14. ***Hope and Empowerment*****.** As a movement and an organization, we are more than ever called upon to be bearers of hope and vessels of empowerment of the people. To be vessels of hope and empowerment, we also empower each other on the journey toward justice and peace in order to build and strengthen bridges of trust, respect and patience. The remaining period of service implores us to step up collaboration and networking with other faith communities, all people of good will and international agencies to mitigate and end dehumanizing political, economic and socio-cultural violence. We know it is quite difficult to handle all these at the moment, but with strong resolve and revitalized commitment, we can continue moving forward together.

15. Our call for unity and for the dignity of all men and women should be echoed in every corner of the world so that the next generations will appreciate unity in diversity. Our contribution toward justice and peace as the WCC will surely increase as we push for new frontiers, setting new agendas and new initiatives that can bring real hope to a world so deprived of the values or the fruits of the spirit that Paul writes about in Galatians 5:22. Yes, let us celebrate the many small and large strides we have made in the last 70 years. Let us also be cognizant of the daunting task that remains to secure justice and peace, as well as to invite more people to share the vision. Philippians 2:4 says, "Each one of you should look not only to your own interests, but also to the interests of others." Walking and serving together for justice and peace is about taking care of the interests of the others. As we walk and serve together, let us draw from the well of God's grace for inspiration and guidance.

16. We are the current generation of leaders of the ecumenical movement, so everything rises with each one of us. Eyes are upon us, to see our resolve and our concrete actions on the journey of justice and peace. May God be with you all!

    Thank you.

APPENDIX 03 – Report of the General Secretary

The Ecumenical Movement of Love
Rev. Dr Olav Fykse Tveit

1. At a milestone: Blessings and challenges of 70 years since Amsterdam – and four years since Busan

1. We have come to a milestone, 70 years since the World Council of Churches was established. This year is also a milestone mid-way between our 10th and the 11th assemblies. Every meeting of this significant body, the central committee, is a milestone for the WCC. This whole meeting of the central committee has been prepared as a comprehensive, significant, public, and quite dense event to commemorate, consider, and celebrate the life and work of the World Council of Churches. In addition, after our meeting, the milestone will be marked further by a unique visit of the head of the Roman Catholic Church, Pope Francis. You will not get much time to rest. But let us pause for a moment to reflect on the way marked by this particular milestone.

2. This is a moment to look back, to see where we have gone, and to analyse where we have arrived at this stage. You have received several reports and evaluations about the last four years, and about what has happened since the last central committee meeting, in Trondheim, Norway, two years ago. You know a lot that is happening in the WCC as a fellowship of churches, as an organization, and as a partner and trusted instrument for leadership in the one ecumenical movement. Some of you also know much from the 70 years' history, as well. There is no need to use the next precious minutes to tell those stories again just now. I will focus on some of the overall tasks and issues of this organization and this meeting – seen from one particular perspective. Probably the most important perspective.

3. The WCC has made a difference in many ways because we have been "walking together, serving justice and peace" – as the theme for this meeting and our anniversary says. We should grasp this moment to share with one another and attend to our calling and to the challenges facing us, to how we have responded to them, and to summoning the courage to continue. There is markedly increased public attention to the WCC at this milestone, maybe more than any time before. I have been asked by several journalists, what are the purpose and the outcome of the work of the WCC? "In a few words," they ask. I have answered: "Unity, justice, and peace. And how these three are interrelated in the church and in the world at large." And how are they related? I have found no better way of describing what has motivated us, no more significant perspective, than to call the WCC a unique instrument for "the ecumenical movement of love."

4. This milestone is a place where we offer thanksgiving to God. The churches in the WCC and other churches, like the Roman Catholic Church, are at a very, very different place in their relations to one another than they were 70 years ago. What we might take for granted, was not at all so in 1948.

5. We have seen more clearly what unites us. We have costly experiences of truth and reconciliation processes to share. We have gradually become able to understand one another better and respectfully deal with our differences. Even deep divisions based on theological convictions and historical developments can be bridged. We have learned a lot about living together with our diversity. We have become mutually accountable to one another and to our common calling and mission.

6. The 70 years since the beginning of the World Council of Churches have been a blessing and a challenge to the churches – and to the world.

7. How has this been possible? I believe it has to do with love.

8. In the ecumenical movement we need both perspectives on love, both eros and agape. We need the passion for fellowship, the longing for togetherness with the other – to be with one another. We also need the willingness to give, to offer what we have, even to sacrifice, to be able to put the needs of others first, following the example of Jesus Christ.

9. We have seen both dimensions of love, and that makes me confident in speaking about an ecumenical movement of love in these 70 years. The question of "what is in for me, for us?" cannot define a koinonia of love. We cannot ignore one another or withdraw our attention when it is no longer primarily serving our own interests.

10. The blessings that come from being a fellowship of love are many. This is not a zero-sum deal for doing business together. One plus one is more than two in the power of love. We have been sharing our gifts from the different churches, confessions and contexts. Sharing the sufferings and the precious joys has brought new and added dimensions of being church. I have been inspired and moved by seeing the many initiatives, agendas and people carry them forward through these 70 years as expressions of love, of genuine attempts and efforts to act in love for the fellowship and for justice and peace in the world.

11. The challenges we have received from one another in this movement of love have changed our preconceptions about one another, but also dealt with the truth about one another.

12. From the early initiatives long before 1948 till now it has been clear that the quest for the unity of the church has served a wider purpose: life together as God's creation – as one humanity. The love that could be expressed among the churches should serve the life and peace of the world. After 70 years we have come to a place in our journey when we should not be shy to say that we learned a lot about how to reconcile, how to work for unity, justice and peace. This must be a legacy shared among us and with others who need it today. We have learned enough to see that we have to continue. The mission is not completed.

13. The urgent needs for unity, justice and peace have driven the WCC forward.. In this perspective I think it is proper to have a 70th anniversary in thanksgiving for the World Council of Churches as an instrument for the ecumenical movement of love. In this perspective we can accept, even embrace and celebrate, what are imperfect but real and diverse expressions of unity and shared service for justice and peace. Even if our unity is imperfect, it has dimensions driven by the love of Christ to us and to all humankind and to the whole creation.

14. This time we are asked to reflect on what have we been able to contribute - or not - as we now pass the mid-term milestone between the 10th and the 11th assemblies. This means – if we use the images of this region – that we look at the bigger picture, the whole mountain range of the Alps, not just one hill or one peak or one valley. I asked my colleagues in the last staff planning days to offer some examples to share with one another and with you about the peaks we have been able to climb and surmount during these four years. In this inspiring - but not complete – picture we can see a lot that inspires us to continue working and planning together. I am proud of leading this team and this work during this time. In that perspective of four years we can see more clearly the character of the work that the organization and the fellowship of the WCC can contribute. The more detailed studies of plans and reports is the task of the executive committee.

15. In the four-year perspective – and even more in the 70th anniversary perspective – we zoom out and see the larger landscape. We see both the blessings and the challenges of doing something together. We see that the WCC even changed the landscapes of our churches and our relations, even beyond the landscape of our churches.

2. 70 Years of the WCC: A theological interpretation of a fellowship of love

2.1. A fellowship participating in the love of God

16. We have been helped by some of the major projects of Faith and Order (whose texts will now be made accessible in a digitized version) to see our fellowship as koinonia, as a shared gift, participating in the love of the triune God of life, the Father, the Son, and the Holy Spirit. God is love. The church is invited to be one – as the Holy Trinity is one – in love. The church is called to be the expression of this love in a broken and sinful world. How could the ecumenical movement, trying to unite the churches in this call and to bring the signs of the reign of God – justice, peace and joy – into this world – how could this movement be something other than a movement of love?

2.2 An ecumenical movement of the cross and the resurrection

17. We should also at this milestone read our ecumenical history from the perspective of the biblical call to the ministry of reconciliation. That means: "For the love of Christ compels us" or, in another translation: "The love of Christ moves us on" (2 Cor. 5:14). We have a shared gospel as our basis, corresponding to this point made by St Paul: "And he died for all, so that those who live might no longer live for themselves, but for him who died and was raised for them" (5:15).
When I began my ministry for the WCC as general secretary some years ago, I found that I had to see this movement in the light of the cross. Everything is proven by the cross. The cross is the sign of God's love for all. The cross is also the sign of the challenges and of the suffering, even death, that might come when we do what we are called to do as disciples of Jesus Christ. We cannot have unity of the church or an ecumenical movement without the cross. The meaning of what we are doing is not to be measured in normal indicators of "success" or great wind in the sails and applause from everybody. For the true unity and service of the church there cannot be anything "except Jesus Christ, and him crucified" (1 Cor. 2:2).

18. Yet this is only possible to see in the light of the resurrection. The call to unity and reconciliation, justice and peace, is driven by the one who died and was risen – so that those who live might no longer live for themselves. We are called to find the proper expression of the love given in Christ to us – in our way of living together. We serve the God of life, leading us to justice and peace. The WCC has challenged the powerful and everybody who has responsibility for making decisions on behalf of many. (We have spoken truth to power. We do so driven by love for all, and particularly for those suffering, occupied, colonized, excluded, non-privileged, marginalized, discriminated against.) It is in this perspective that we also should see a very important shared ecumenical theological point, "the preferential option for the poor." This axiom is expressing God's love for the world in a particularly profound and relevant way. This is our shared faith in the crucified and resurrected Jesus Christ.

2.3 A fellowship itself in need of the love of God

19. The whole biblical story shows why human beings are in need of divine love, both individually and collectively. There is no reason to understand human life in another way in our time. The need for divine grace is at least as obvious as before.

20. The encounter with Peter in chapter 21 of the Gospel of John must be read in light of the famous words of chapter 17. The prayer that they may all be one is fulfilled in a unique expression of love. The way forward to the ministry of unity is reopened in Jesus' generous invitation to the meal at the shore for the disillusioned fishermen. This expression of love is also a call to accountability: "Simon, son of John, do you love me?" Yet the question of Jesus Christ is not leading to sentimentality and emotional self-preoccupation, but to a new and wider and much more demanding task, namely to share the new sign of fellowship and unity in the meal also with others – in all dimensions of the meal: "Feed my sheep – tend my sheep."

21. One night almost 40 years ago I read that text after asking God for guidance for my life. The question from Jesus was overwhelming, almost unfair. How can we fully and honestly say that we really love Christ? How can we do something reciprocating the endless and unfathomable love of Christ? Jesus Christ expects that we can, even if we feel that it is beyond our capacity. This story has motivated many, myself included, for ministry in the church and in the ecumenical movement.

22. There is no reason to believe that we who are involved in this movement, which is meant to heal wounds and mend broken relationships are ourselves in any less need of divine grace and love. There is no sense in talking about an ecumenical movement of love without being honest about ourselves and realistic about the people involved in this movement as human beings – sometimes able to lose sight of the purpose and the objective of what we are here for.

23. Yet Jesus Christ did not ask for perfectionism but honesty and love. The world is not in need of perfectionism, but desperately in need of love.

2.4 The attitudes of love for the ecumenical movement

24. The call to work for unity, justice and peace requires some kind of shared attitudes that make it possible to pursue shared objectives. These attitudes can to some extent be defined and can be pursued and used as criteria for what kind of professionalism and capacity are needed for this particular type of work. It is not only individual and emotional dimensions of love we are talking about.

25. In my analysis of the texts from our ecumenical history (in The Truth We Owe Each Other), and from my daily experience of our discussions and our practices, I have found that there is required an attitude of mutual accountability. This means a firm position reflected in practice and in established relations of openness and reliability. Willingness to share but also to learn from others and their contributions must be articulated through a constructive criticism that also is shown in proper self-criticism. Accountability for our common, shared Christian faith and values is essential, as is accountability to the common mission of the churches.

26. Increasingly, I see this attitude of mutual accountability and its corresponding structures and practices as ways to embody the quality of relations needed for a fellowship of diversity seeking unity in its objectives and practices. It is a concretization of what the attitude of love means, particularly in an institutional setting like ours.

27. The attitude of love is more than softness and gentleness; it is the reliable and solid relationship that also allows for expression of disagreement and differences for the sake of necessary clarity. Love means the ability to say both yes and no and to discern when to say which – even if it sometimes hurts, for a while for some, and even for those who have to say it.

2.5 An ecumenical movement of love embracing diversity

28. One of the characteristics of the WCC is that it is by definition a fellowship of diversity: different churches, with different traditions and confessions, even different visions and expressions of unity. Another characteristic is that the WCC has embraced diversity in our human family in terms of acknowledging different cultures, different abilities, different ways of expressing fellowship. This is the case also when we have developed methods of consensus-building.

29. This mosaic is our strength and our glory. We embrace the diversity given by God. We do so in love for one another and for God the creator of all and whose image we bear.

30. Sometimes I wonder why we are not able to embrace more of the differences and diversity among us in all aspects of human life and human nature. We try to contribute to this process as the WCC, and also in issues where the churches are struggling within themselves. We are, for example, working carefully to

find a common ground for conversations about issues related to the personal issues of human sexuality. The advisory group we have appointed has promising work in progress toward delivering a report in 2020. Let us not end the conversation with their report, as happened after the significant and substantial report in 2006 on these themes.

31. The question for all of us remains: How can we express more clearly the love of God for all human beings, regardless of who they are and to which community they belong?

3. The way forward

3.1 The movement of high ambitions

32. Where is the way forward? Given the reflections above, no wonder the purpose and the objectives of the WCC are very ambitious. They should be. We have allowed ourselves to set such very ambitious objectives, because there is an understanding of the WCC as a leading agent for the unity of the churches as a sign of the unity of humankind. Is this a sign of being unrealistic, overambitious, setting objectives that can really never be achieved? Is this a sign of the blindness that, it is often said, is the characteristic of the first falling in love, and, if so, should we after 70 years become more realistic?

33. The objectives of unity, justice and peace are God-given ideals, characteristics of the reign of God breaking into this world. They are genuine expressions of what the love of Christ can restore, how the cross and the resurrection together relate to the world of sin and evil as it is, but still transforming this reality.

34. There is a fascinating willingness in the WCC to try to do what is right. In the WCC, there are high objectives for the whole of life, for visible unity, for the care of creation, for human dignity and rights, for a just community of women and men, for better protection of children, for health and healing, for reconciliation and peace, for mutual understanding among the religions, for end of poverty, for just distribution of wealth and resources, for involvement of all generations in these common efforts, for doing them in an inclusive and fair way. And much more. In my view this is beautiful. But, I have to admit, sometimes it is quite demanding to work for an organization with such ambitious objectives and limited resources. But if we understand them properly as expressions of how the love of Christ for us motivates us in doing this, they make a lot of sense.

35. We have a review of these overall objectives in our strategic objectives for this period, focusing on five major expressions of how the WCC in this time can contribute to this ecumenical movement of love. The central committee this time is asked to reflect on how these strategic goals have helped us to move and to act properly. We have worked hard to translate these strategic goals into more specific objectives for our programme work for the period of four years, then further into the plans for every year. These are brought to the executive committee to define the plans according to the budgets and staffing resources available, discerning the changing needs from year to year. There we try to be faithful to our mandates, though sometimes we have to say, “This is too much, we cannot do this.”

36. Sometimes we see that we should have used our resources better and more efficiently. But I can report that the WCC is in a good process of developing better formulations of adequate objectives and outcome indicators, as an expression of our stewardship.

37. In all these processes I can interpret the efforts to make plans, to work to achieve the objectives, to do something important, something new, something that makes a difference, as expressions of love for those who need what we can do: the churches, the people, the earth. I am greatly inspired by how the ambitions of members of our staff, governing bodies, reference groups and advisory groups, commissions and committees are driven by this overall and sometimes overarching ambition. I see it as a real sign of love.

3.2 The ecumenical movement of love as pilgrimage

38. Love is "the better way" to take on all issues, challenges and tasks we are addressing as a church fellowship, as the body of Christ, seeking unity, justice and peace, as St Paul reminds us in 1 Cor. 13. It was so 70 years ago, it is so today, and will so be tomorrow. This is what makes it one ecumenical movement. One way to do that is to see how the pilgrimage approach can express this dimension of an ecumenical ecclesiology, pursuing the dimensions of *diakonia,* serving justice and peace. This leads us to some reflections on where we are and where we are going after passing this milestone.

39. Some of these ambitions mentioned above have been transformed into the concept of *pilgrimage* in this period of the work of the WCC. I think that has been a new challenge for many to understand; what it should mean and what that perspective brings to our work. We have discussed that several times. We see now more clarity in the theology, in the way of describing objectives, and in the practices and experiences of what it can mean. The reference group for the Pilgrimage of Justice and Peace, and the theological study groups supporting its work, have contributed a lot to this. The methodology of "pilgrim visits" (not unlike the "living letters" methodology from some years ago, but now even more focussed on solidarity and accompaniment) is also developing. And this idea of pilgrimage is seen in the many visits made by colleagues, groups appointed by the WCC to visit different parts of the world.

40. I find that also the participation and presence of the general secretary (representing the WCC and the fellowship) in many places is meaningful ly seen as ecumenical pilgrimages, seeking unity, justice and peace together with the churches and other ecumenical partners. I report to the executive committee regularly about my travels and visits, also as contributions to programme objectives in many ways. They will not be reported here as they can be found in the reports referred in the minutes of the executive committee.

41. Even more, we have developed this concept of the Pilgrimage of Justice and Peace to become the overall perspective in everything we do, and we see that this motif of pilgrimage translates as openness; as willingness to be present in the lives of others as accompaniment, listening and acting in solidarity; as readiness for change and transformation of the surroundings and ourselves as in the theme of transforming discipleship in the recent world conference on mission and evangelism in Arusha, Tanzania. This is also the dominating and shared perspective in how we understand and develop ecumenical relations, strongly expressed in the motto for the visit of Pope Francis: "Walking, praying and working together."

42. The pilgrimage perspective and the pursuit of pilgrimage initiative are characteristic of this period of work. It is more than an idea that we can leave behind when we come to the next assembly. We need to reflect on how this approach continues even as we move on to a new theme and a new phase in the years to come, in a movement of love.

3.3 A counter-movement for unity against forces of polarization, fear and hate

43. We are experiencing a new momentum in finding new expressions of unity. It is an urgent task to move on for us as churches, and for the service we can do in the world. This is happening in a time when also there are so many polarizing and even dividing forces in the world, even using religious faith and identity as a tactic for dividing people.

44. The three values of unity, justice and peace held together in love are the core of the mission of the WCC. I believe that precisely this ability to keep these three together is the genuine and critical contribution of the WCC in the time ahead of us. It has been possible to see how they are connected in the way we have pursued the idea of pilgrimage, discipleship and fellowship. This must continue as we move on, in a counter-movement to many other strong movements and forces of our time, affecting our churches as well as the world at large.

45. The “realpolitik” of the church is defined by the gospel’s call to love one another, to be one, to be expressions of the love of God in the Trinity and expressed in the relation to human beings seeking the truth in faith. Being one is a sign of this love so that the world may believe. God is love, and there is no way to love God without loving the sister and brother in need (1 John 4:17-19).

46. “The power of love” is a message to the world, to the powerful and to the powerless, to all who are longing for a different reality from what we see in today’s world. This is to be expressed in our quest for the unity of the church and the unity of humankind, serving the sustainability and unity of God’s creation. We cannot leave the quest for unity on a side-track. We should include all our reflections on church unity in the wider horizon of work for a sustainable, just and peaceful unity in the world. The ecumenical movement of love has much to contribute in these efforts, bringing other perspectives and dimensions into proper relationships that we need to develop and build in our time. (This is a theme I have pursued on several occasions, also in the executive committee, and you have seen them in the minutes from those meetings. In the 70th anniversary issue of *The Ecumenical Review,* which you are receiving in this meeting, my article has this as its focal point.)

47. There are many forces promoting conflict and violence. There are enormous powers of division and polarization, widening the gaps between the rich and poor, the privileged and the non-privileged (in terms of wealth, security, health, etc.). There are shocking signs of some powerful nations seeking only their own interests, not world peace or creation care for our one and only planet. There are signs of ignoring international law or utilizing it for one’s own purposes, of the deconstruction of multilateral regulations and accountability, the lack of care for the lives of innocent people, the lack of willingness to share the burdens of responding properly to the needs of refugees from situations of war and conflict, the use of the international financial architecture for the benefit of the strongest and the richest. The list goes on.

48. Another 70th anniversary of high significance this year is that of the Universal Declaration of Human Rights. This has been the common basis for a new beginning after the 20th century’s world wars and the worst slaughters of humankind. Human dignity and human rights, preserving each person’s life and dignity, have to be at the core of our advocacy as Christian churches following the command of Jesus Christ. They should also be the basic concern and message of all who care for the sanctity of life and for the respect for God the creator of all human beings, wherever these persons are or whatever category some would put them in. Racism in all its forms is a human failure to recognize the diversity of humankind as given by God, and it is a sin against God. All the ways we categorize others in order to exclude or discriminate against the other, are per se an attack on the faith in the God of life and love we uphold. This has become and must continue to be a priority for the WCC to combat, in whatever forms it might appear. Even our own high-ground objectives of unity, justice and peace are sometimes reinterpreted or abused by powers to dominate or to discriminate. Through a serious dialogue among us, even a critical one, we can discern when they are serving the love we are called to promote.

49. Unity, for example, might become a means of enforcing an oppressive uniformity or demand for agreement, or a frontier, a border, a wall against others that are not included in the protected and unified area or country. This might happen even in the churches, not serving primarily the needs of those who are suffering or supporting those who are struggling. A reference to justice is in some cases seen as the rule of the stronger and privileged, neglecting the needs of those who are excluded from having the safety of citizenship with equal human rights. Peace, too, might be defined as an objective but pursued by some in practices dividing and creating conflict. This might happen by getting total dominion over the other or less powerful or privileged, as we have seen in the attempts to make Jerusalem an “undivided capital” for Israel before an international and bilateral agreement with the Palestinians is even on the table.

50. There are strong powers undermining the need to see one another as participants in the one humanity, seeking our common good and our common interests. There needs to be somebody and

something that represents a counter-power of unity, justice and peace and that expresses nonpartisan, universal love.

51. The expectations of the WCC in this respect are strongly felt and often made explicit. We can make a difference as churches together, as people of faith, hope and love. Somebody must and we can believe there is another and better way, the way of love.

52. The WCC and our partners should have more resources to act even more adequately in these challenging times of the world. We are relevant even if we are not able to respond to all in the way we wish. We do not present ourselves as the perfect communion, nor as the oracle that knows everything and has every answer to every complicated matter in this world.

53. We are not shy as WCC to present ourselves as a fellowship of churches, as people of faith, sharing the vision of something better, something built on another scale of values, something that binds peoples and nations together out of mutual respect, dignity, accountability—even love.

3.4 The WCC contributing to the holy work of peace-making

54. The UN with its many agencies, as well as other international organizations, are calling for our contributions every day, more and more. As the WCC, we represent member churches on the ground, in the many realities where change and transformation must happen. We respond daily through our comprehensive programmes, such as EHAIA and EAPPI, and in peace initiatives for all our prioritized countries – and even more. We try to see the conflicts from the side of the suffering, particularly from the perspectives of children and women, from all peoples who are victims and targets of violence and armed conflicts. We are called to serve for the sake of the peace that all human beings need and deserve.

55. We have in the WCC during these last years made efforts to focus more on our common calling and mission, and searching for expressions of unity in addressing the needs for justice and peace in many conflictual contexts. Our very significant discussions and definitions on "just peace," e.g., from the Convocation in Jamaica in 2011, are of high relevance and must be implemented in many ways.

56. One of the great fears of our time and for the future is the fear of the impact of climate change and other destructions of our environment. The WCC has been involved in many initiatives for a "just peace with the earth." The commandments to love God and our neighbour cannot be explained without focusing on how we should love creation itself, the nature to which we belong and on which we are totally dependent.

57. These initiatives for peace and justice are expressions of our love for others and for future peace and justice for our world. When ICAN, the campaign for the banning of nuclear weapon, received the Nobel Peace prize last year, we were happy to show that this is our agenda, our campaign and our policy in showing our love for human beings, the civilization and the environment, which are threatened by any use of nuclear weapons. The lack of support for this initiative reflects a regrettable lack of commitment to use all means and possibilities to spread information and understanding on what a nuclear attack would mean in terms of irreparable disasters. We need to nurture attitudes of accountability and love for the one planet and the one humanity that expresses itself in real disarmament also by the nuclear states.

58. The conflict in the Holy Land calls upon all who can contribute to a real and just peace. The anniversary of the establishment of the state of Israel and the beginning of the tragedy for the Palestinian peoples happens to be the same year as our anniversary. The call and commitment to continue working for the people in the Holy land and for their future in just peace continues every day in the WCC and with our partners. The plan to renew and strengthen the WCC efforts from the executive committee last year is about to be implemented in different ways in the coming years and months. The role of the local churches is significant. The role of the churches together internationally and ecumenically is as needed as ever. We

should strengthen even more our efforts to use our role as international partners for inter-faith dialogue in the interests of a just peace.

59. The many initiatives and visits by different groups representing the WCC to our prioritized countries, such as Colombia, South Sudan, Burundi, Nigeria, Egypt and several other places during these last years are expressions of our pilgrimages and our longstanding involvement in and commitment to peace initiatives, particularly where churches are involved or called upon and where the unity of the churches in these efforts is particularly important. They show that the presence and accompaniment of the ecumenical family are of utmost significance and that we should continue contributing through our means and perspectives to the needed peace. These peace initiatives are reported in different ways through statements, news releases and other communications. Some of them are explicitly addressed in the public issues statements from the executive committee, and some are prepared and will be expressed through this meeting.

60. I have personally participated in several of these peace efforts and pilgrimages, most recently in my visit to South and North Korea. We heard again how important the on-going involvement for peace in Korea and the WCC's visions for peace are inspiring these efforts we see these days. We will hear more about the unique momentum for peace on the Korean peninsula from media and from our participants in this meeting.

3.5 The ecumenical movement of love – expressed in ecumenical diakonia

61. These joint efforts, even if they are not always as successful as we want, are bringing us together in new ways and are a common expression of our service – our *diakonia* – for justice and peace.

62. The UN has defined the Sustainable Development Goals toward 2030. We can with great pride say that many of them are pursued in the programmes and activities of the WCC. Many of them are pursued in close collaboration with our ecumenical partners, particularly the specialized ministries and ACT Alliance.

63. The way we have shared our responsibilities in the ecumenical movement must be expressed also through a shared understanding of what ecumenical *diakonia* is. This has been our intention for a while, and the WCC has been leading in developing a longer document for reflection on what ecumenical *diakonia* is historically, theologically, and strategically today. This document is presented to you to be received, discussed, and supported for distribution and active use in our member churches and with our many partners. It has already achieved a very positive response in a strategic ecumenical forum last year with many of them and in other contexts, as well as among many of our partners, including the ACT Alliance.

64. This document is a great opportunity to show that we want to be the leading agent of an ecumenical movement of love – that is, showing the love of God in practical actions together. The ecumenical challenges and potential are to be addressed now, and we have a great opportunity to move forward together now in a better grounded and better developed, shared vision and strategy. We will also have a unique opportunity to explore that vision further in a common day between the ACT Alliance assembly and the WCC executive committee November 1 in Uppsala, Sweden.

3.6 The WCC moving toward the 11th Assembly

65. To be convening the ecumenical movement of love not only means sharing a vision but also identifying concrete steps to move forward. We seek the shared wisdom and guidance we can offer together, being mindful of how we do so in a modus of love and respect, and exercising our stewardship for decisions in the best possible and reconciled way.

66. This has been expressed in our principles and practice of consensus. This practice has become a gift to us, and an expression of mutual respect and love.

67. Even in issues where we, in accordance with our rules, make decisions by votes (for the sake of transparency and to secure the equal involvement of all members of the central committee), we need to make efforts to conduct the procedures in mutual respect and love for one another as a fellowship of churches. This has been emphasized also by the Permanent Committee on Consensus and Collaboration (PCCC) in regard of important decisions to be made by this meeting of the central committee (cf. their report).

68. Important decisions must be taken at this meeting about the 11th Assembly of the WCC, to be held in 2021. In this phase of the preparation, we should keep in mind that the assembly is really the gathering of the whole fellowship – the only means to do so every eighth year (as it is now after the new constitution). Wherever it is held, it is the assembly of all of our member churches, not only of the region or the country or the confession taking the particular responsibility and task to host it. It should be prepared so that we all own it, have access to it, have resources to pursue it, and are represented there. It should be planned with a programme so that we all feel at home, inspired by this, our shared gathering.

69. It is really a serious burden for those who take the responsibility to be hosting an event like a WCC assembly. That some churches, and even more than one church or group of churches, have invited the WCC to organize it in their context, is a privilege for the WCC. Even more: it is a condition for the WCC to be able to have an assembly that some churches request to host it. These are signs of love and care for the fellowship of churches that we represent. The two invitations, from South Africa and from Germany, represent this, and they both represent contexts of significance for our legacy and are of high relevance for our challenges of our time as fellowship.

70. Furthermore, the WCC assemblies are milestones on our journey, our pilgrimage. We move from place to place, from context to context, from continent to continent. Last time we were generously invited and hosted by our Korean member churches, supported also by other churches in the Republic of Korea.

71. It is important that the fellowship, represented by you as our central committee, take time to prepare and make these decisions about the assembly venue in the manner of fellowship and love for the fellowship as a whole, not as a competition for one to win over the other, like in the Olympic movement. I have been asked to prepare the decision-making process together with the executive committee in a manner of prayer and deep respect for the fellowship we are serving together, and I trust that we all share that intention.

72. The principle and practice of rotation from region to region for these events is a sign of being a global fellowship of love and unity. The assembly has not been in the European region since the 4th Assembly in Uppsala in 1968, but it has been twice in the Asian region, twice in the African region, once in the Latin American and once in the North American region since then. Many say it is time for Europe now, when we have a serious invitation to that region. The WCC can affirm and participate in the important on-going processes of reconciliation and just peace in South Africa. However, that does not overrule the need for making the assembly an expression of the worldwide fellowship, alternating between regions as venues for the highest and widest expressions of its fellowship. The WCC can acknowledge the offer from some of our member churches in South Africa, and honour the significance of these processes of reconciliation by asking them to host other WCC events than having the next assembly there. This can happen in events before or after the 11th Assembly.

73. The offer from EKD and the church in Baden also shows their strong commitment to contribute to the whole fellowship, in the spirit of the first years of the WCC, when the German churches were seeking reconciliation and new beginnings in the fellowship with other churches after the tragedies of World War

II. Today the churches in Germany are actively addressing the huge challenges for justice and the need for expressions of love for refugees from Africa and the Middle East. The issues of Europe today are also the issues of the whole fellowship, in many ways. The situation in Europe today makes it quite relevant to have an assembly analysing and addressing the many challenges for the churches and the human fellowship in this region – from the perspective of the one global ecumenical movement of love.

74. The resources the member churches in Germany can make available for the preparation and pursuing of this assembly would also help to support the full participation of all member churches in the next assembly. This is a relevant perspective in a time when we have many severe demands on our financial reserves due to other great tasks we undertake in the next years with our buildings here in Geneva and the reduced incomes for the period of transition, till we have the full benefit of securing funds for the future of the WCC through these undertakings. For you as the central committee, the highest governing body responsible for the total stewardship of the work and the resources of the council at this moment, it is important to see these dimensions of the work of the council as well.

75. The central committee will also make a decision about the *theme* of the assembly. The assembly planning committee has carefully begun preparation of the assembly, and in their report they offer three alternatives. The committee points to the fact that the word "love" has never been used in an assembly theme. The proposals from the APC are in different ways expressing how the WCC is and should be an expression of the ecumenical movement of love. One of them does so more explicitly than the others, as the word "love" is expressly articulated.

76. Taking care of our resources and assets are expressions of stewardship and love for those who come after us. The WCC has been leading the churches' advocacy and witness in Geneva in the context of international institutions serving the multilateral work for justice and peace. This is a privileged place to be, and we have the privilege to steward this legacy in our time with a significantly increased involvement with other partners here and more public attention and interest. This responsibility means also taking care of the resources and the real estate we have here. In a critical situation for an overdue revision of the WCC pension fund, we have as the WCC, with the mandate of the decision-making bodies, addressed this crisis of the WCC by developing a building project on the real estate here.

77. This has been pursued with resilience and success, with sincere love for the council and its sustainability, supporting those who serve it now and in the future. We now have the area plan approved, and the first phase of the project is launched for the investors and tenants. The value of our property is already three times what it was before this project started. This is duly reported in another document and will be presented in another session. I see this as a way to use all our efforts and available support and competence from inside and outside to find the best way of saving the WCC from a financial crisis and breakdown and of stewarding this property for the future generations of staff and work of the WCC. The chapel and this hall have been classified as historical monuments in Geneva due to their special history and architecture.

78. A personal remark at the end: I love the work of the WCC and love to work with my colleagues and you as governing bodies as general secretary, in deep gratitude for the privilege of serving in this ministry with the trust of you and our member churches. I have shared with the leadership of the central committee in due time to prepare this meeting (according to the rules) whether I am "available for re-election for another term." After prayers and a long time for reflection, my conclusion is that I am not ready to say yes to a third five-year term. Due to the sequence of the central committee meetings, I had to make this decision long before the end of my term, and without knowing what God will call me to do thereafter. I urge you to not see this meeting as a farewell, but to acknowledge my clear intention of continuing in the present mandate you have given me, pursuing all the important tasks and processes of the WCC during this time.

Conclusion

79. We are privileged to work in the World Council of Churches, as an expression of *the ecumenical movement of love*.

80. It is a significant dimension in how we should read our 70 years' history. It is a significant dimension in shaping the role and work of the WCC today for the sake of unity, justice and peace. And it is the perspective that should guide the WCC toward its next assembly and beyond. Nothing less and nothing other than love.

"So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13).

APPENDIX 04 – Communications Strategy 2018

Background

The WCC executive committee decided at its meeting in June 2017 to prioritize resources for communication for 2018-2021 to strengthen relations with member churches, international partners and ecumenical partners. A first draft of the new Communication Strategy 2019-2021 with a special focus on the Living Fellowship will be presented to the executive committee in June, 2018.

The goal of the WCC communication is to raise the profile and impact of the work of the WCC. This is done through a variety of means which reflect the core Christian and ecumenical values of the WCC. Communication is an important strategic tool for the WCC and its member churches and ecumenical partners to sustain influence, gain visibility and promote good causes. Ensuring relevant, credible, transparent and well-coordinated communication in a timely manner is a pivotal task for WCC Communication. The WCC audience is international, including the WCC membership, and its committees, commissions and the churches and public at large.

To quote the WCC General Secretary Report, 7 June 2017:

"Unity has a lot to do with information and communication. The work we do for unity is not only something we should share information about, it is also something we pursue through means of communication. …… I am more and more convinced that ecumenism increasingly will be about communication, building relations through all the media available for us today. The access to electronic means of communication is almost the same all over the world, and plays an enormous role in developing the world relationships in the future – for good and for worse. We can use our potential based on our legacy of values, our relations, our possibilities to meet and to learn, as a great contribution to building relations in the time ahead of us. "

Introduction

The WCC must be a catalyst for change – for a world with unity, justice and peace at its heart. Its communication reflects this.

The WCC is to inspire and invite its member churches to work together, actively lending weight to the churches' common voice. The member churches are the heart of the council.

Communications from the WCC must be inclusive and have participation and hope at its core. Our task is to ignite hope for a better world where human dignity prevails. Human dignity and equality must permeate all communications.

Communication Strategy

The strategy is articulated around the WCC strategic Objective 5: Inspiring and innovative communication:

- The communication strategy is the overarching framework for internal and external communications, having fellowship as a key component.
- Communication must be integrated, coordinated and spiritual, as well as inspirational and innovative.

- The WCC plays a leading role and lay solid foundations for professional communication within the fellowship.

- The WCC should not only focus on strategies to communicate the Pilgrimage of Justice and Peace but also reflect on the role of communication in building just and peaceful communities.
- All communications produced by the WCC should be seen as emanating from the WCC. The WCC's visual identity including the WCC logo shall be applied consistently.
- The WCC uses a personal form of address and comprehensible and inclusive language.
- The communication strategy and the communication framework will be supplemented by plans and detailed strategies that support day-to-day work throughout 2018-2021.

Fellowship Communication

- Communication is crucial to the fellowship and its credibility. Communication comes from the Latin word communicare, meaning to share. Communication in the WCC expects participation and transparency in order to build fellowship – to walk, pray and work together. Professional communication plays a vital role for that.
- The WCC shall maintain high accessibility and welcome people warmly and respectfully. The WCC must be perceived as relevant and credible.
- Communications must effectively support the fellowship, the organization and the WCC management. This includes:
  - further developing regional collaborations;
  - gathering and sharing the stories of the "living fellowship" through the web, news media, social media, publications, journals and other channels;
  - developing joint communication activities with member churches and ecumenical partners.

Advocacy Communication

- The WCC is to inspire and invite its member churches to work together, actively lending weight to the churches' common voice.
- The WCC must be a catalyst for change – for a world with unity, justice and peace at its heart. Its communication should reflect this.
- Communications from the WCC must be inclusive and have participation and hope at its core. Our task is to ignite hope for a better world where human dignity prevails. Human dignity and equality must permeate all communications. This includes:
  - engaging in advocacy and communication campaigns;
  - targeting journalists and public media;
  - capacity-building with member churches and ecumenical partners.

Capacity-Building

- As a fellowship working with and for the churches, the WCC believes in the ability of all member churches and ecumenical partners to participate, exert influence and communicate.
- Through capacity-building, such as training, inspiration and networking, members' ability to communicate can be strengthened.
- The WCC will seek ways to ensure that its communication resources and memory are shared within the fellowship, allowing the greatest possible access to information. This includes:
  - training leadership, staff and member churches to become better communicators;
  - utilizing publications and journals as books furthering spiritual reflection and ecumenical formation;
  - the translations of WCC content.

The WCC website: an Ecumenical Window

The website is a digital communication hub for the WCC's multilingual fellowship. It inspires and encourages the member churches to work together, and showcases what the churches are doing together on national, regional and global levels. The WCC website serves also as a "hotline" for media, increasing

the fellowship's exposure in media across the world. The overall strategic goal of the WCC website is to be an "ecumenical window" providing insight, latest news and developments in the ecumenical movement. The WCC website also offers resources for ecumenical engagement, and facilitates access to the vast documentation about the ecumenical movement and its involvement in a variety of topics.

APPENDIX 05 – Financial Strategy 2018-2021

Definition of financial strategy

The financial strategy is an integral part of any strategic plan. This financial strategy 2018-2021 will accompany the *WCC Strategic Plan 2018-2021*, which is to be presented to central committee in 2018, and sets out how the WCC aims to remain a sustainable organisation now and in the longer-term. The strategy identifies objectives, with actions to be taken or milestones to be reached within the four-year period. It also highlights new policies required to guide the financial strategy.

Sustainable organisation

The condition of "sustainability" might be defined for an organisation as its capacity to continue fulfilling its strategic objectives, benefiting from both strategic vision, and a financial and organisational infrastructure to support the achievement of its mission. For the WCC, the conditions for sustainability include:

- member churches are committed, and are both planning and participating in the project work;
- effective and innovative communication and reporting is shared, illustrating the impact of project work, so that funds can be raised effectively;
- competent staff are attracted, managed and retained;
- there is adequate administrative and financial infrastructure.

The organisational sustainability of the WCC depends principally on the member churches. WCC is an association of churches, existing for its members, through their involvement and commitment, including their financial commitment and that of the church-related agencies.

Strategic financial and operational objectives 2018-2021, with indicators

1. Busan membership contributions plan

To increase resources from the Busan membership contributions plan, launched in 2014, continuing the pattern of achieving incremental percentage increases in original currencies each year, compared to prior year.

Outcome indicators for the period 2018-2021

- The level of membership contributions of CHF 4 million will be attained and sustained each year.
- An increased number of churches will contribute each year.
- More than 100 churches will increase their membership contributions each year, compared to the prior year.
- A new membership contribution plan will be prepared for launch at the 11th Assembly in 2021.

2. Planning for financial sustainability with scenarios 2018-2021: programme contributions income

To exceed the programme income levels set in the stable scenario for the period 2018 to 2021 (see Annex A) attaining more than CHF 13.9 million in programme contributions in each year.

Outcome indicators for the period 2018-2021

- In 2018, programme contributions have exceeded the scenario target, and projections suggest that the scenario target will be exceeded again each year, up to 2021.
- Milestones indicated in the income development strategy in Annex B are met.

3. Planning for financial sustainability with scenarios 2018-2021: financial controls

To maintain financial controls and timely reporting, providing information for decision-making so that management may adapt plans within financial capacities.

Outcome indicators for the period 2018 -2021

- Annual budgets are approved in a timely manner, before the start of the financial year.
- Quarterly reports monitoring financial results compared to budget are reviewed by the staff leadership group, and shared with the leadership of the finance sub-committee.
- Progress with strategic financial plan monitored at finance sub-committee, with recommendations as necessary.
- Should projections suggest that total programme income might fall below CHF 18 million in any year, executive committee reviews any required special plans for sustainability of the programmatic work, as presented by the general secretary.

4. Bossey guest house and conference centre

To sustain and improve financial results progressively, reporting a positive cash flow each year.

Outcome indicators for the period 2018 -2021

- A positive cash flow is generated in each year, after covering both loan reimbursement and capital expenditure
- Capital expenditure is planned each year in relation to the cash flow target, ensuring that there is reinvestment to maintain and improve the facilities.
- A plan is developed for use of the facilities, or management of costs, during the low season from November to February, and a report is made annually on progress.

5. Assembly fund

To raise funds for the assembly, plan to manage the event within the funds available, ensure the careful stewardship of resources, and close the fund without deficit to the general reserves.

Outcome indicators for the period 2018 -2021

- An assembly fund-raising plan is developed after central committee 2018, with milestones, and a framework budget is approved at executive committee in 2019.
- Assembly plans take account of the following observations of the assembly finance committee: "In planning a future assembly, consideration must be given to developing a new structure for the assembly, including reduction of its length, with a focus on enhancing content and reducing costs. An opportunity to eat together as a fellowship at lunchtimes or in the evening might be included to foster dialogue. Accommodation with local families might be considered as an alternative to hotels."
- A detailed assembly budget with contingency is reviewed by central committee in 2020.

6. Capital expenditure plans and financing

To maintain buildings for safety and security as a priority, and with regard to services due to tenants and sister organisations in the Ecumenical Centre; and to maintain the Bossey estate with capital expenditure limits set with reference to the capacity to improve financial results.

Outcome indicators for the period 2018 -2021

- Overall annual capital expenditures kept relatively low until the start of construction of the new building(s), at, for example, CHF 0.5 million.
- Annual capital expenditure limit set in a timely manner, in advance of the year concerned, by executive committee.
- Capital expenditure plan for WCC's first new Green Village building, together with its financing plan, is presented to executive committee in 2020, which will approve not only the capital expenditure, but also any required loans.
- If the renovation of the main building of the Ecumenical Centre is planned for 2021-2023, then its capital expenditure plan, together with the financing plan, will be presented to executive committee, for approval of both the capital expenditure plan, but also any required loans.

- Reports are made to the finance sub-committee of capital expenditure compared to the capital expenditure budget limit.

7. Governing body meetings

The cost of governing body meetings in 2018-2021 to be lower than in the period 2014-2017.

Outcome indicators for the period 2018 -2021

- The central committee meeting 2020 to be held in the low season, in order to offset the likely higher cost profile of the meeting in 2018, held in June.
- The total cost of governing body meetings 2018-2021 to be lower than the total cost in the period 2014-2017, CHF 1.643 million.

CHF 000s	2014	2015	2016	2017	Total
Central committee	614	7	616	2	**1,239**
LCC and executive committee	103	133	73	95	**404**
	717	**140**	**689**	**97**	**1,643**

8. Cost efficiencies and cost-effectiveness

To identify and implement further cost efficiencies in the delivery of infrastructure services, despite the challenges during the transition years with the building project, in order to maintain cost-efficient services delivered by ITFS, human resources, finance, IMD and PMER.

Outcome indicators for the period 2018-2021

- Implement a segregation of facility management and rental income from infrastructure charges from 2019, so that programmes are charged only with service costs from income monitoring and development, finance, human resources, IT and PMER; and are not exposed to building management costs.
- Manage facility services and rental of offices during the building project period 2019-2021, to ensure that the net deficit arising does not exceed an accumulated net charge to general reserves of CHF 1.1 million across the two-year period 2020-2021.
- Implement a succession plan for financial management and financial leadership, with particular attention to the building project.
- Maintain infrastructure costs to programme at the maximum of 13% of total programme income.
- During the period, verify that IT services remain cost effective by comparing the service cost with benchmark pricing for external service providers, and take action as proven necessary.

9. General reserves

To maintain the general reserves target, as a measure of WCC's ability to withstand any unexpected financial challenge which may arise during this period related, for example, to delays in the building project, loss of rental income, construction or renovation costs, the assembly, or the programmatic areas.

Outcome indicators for the period 2018-2021

- Validation or revision of the general reserves policy by the finance policy committee and central committee in 2018.
- Plans presented at each finance sub-committee reporting against target, with reference to scenarios, capital expenditure, loan reimbursements and other variables.

10. Real estate development project, on approval of the Area Development Plan

Following approval of the Area Development Plan (ADP), the first transaction may be completed as envisaged in the development contract by September 2019. Decisions will be required on sale of land, or land lease, and to determine which buildings WCC will hold on the site, in order that the phases of building

permit and commercialisation of buildings for sale can proceed, and the sequence and timeline for construction of buildings can be defined.

Outcome indicators for the period 2018-2021

- The ADP is adopted by 2018 and the classification process is concluded
- The steering committee approves in 2019 the financial objectives for two transactions, and monitors the transaction process
- On the recommendation of the steering committee, executive committee approves a sales transaction by 2019, to reimburse the pension fund loan in full, or very substantially
- Preparation for demolition first for the former library, and then for two wings, is managed, including timely end of rental contracts, without legal issue or delay, and while minimizing loss of rental income to WCC.
- The building project fund is monitored, and consideration given to crediting funds from general reserves in 2019, estimated at CHF 0.6 million, to cover costs of a real estate economist during the renovation of the Ecumenical Centre and construction of WCC's own building.

11. WCC's renovated Ecumenical Centre, and future office building for sister organisations and rental

WCC will submit a building permit for the renovation of the Ecumenical Centre main building, and for a new office building. Plans will take account of the needs now and in the future, will provide for flexibility, and the opportunity to generate income from rental. Decision will be taken to launch the renovation, and the new office building, depending on financing available as a result of the project proceeds, or from other sources.

Outcome indicators for the period 2018-2021

- Preparation of building permits includes input from WCC staff, staff of sister organisations and the steering committee;
- The design for a new office building takes account of the need for a cafeteria and archive area;
- A funding appeal is launched to foundations in Geneva in 2018 for the renovation of the Ecumenical Centre, and later in the four-year period, depending on the outcomes, member churches are included in an appeal for renovation of the chapel.
- For a new office building, there is collaboration with the development partner to set up a Building Information Management concept and system to simplify facility management procedures, and improving their cost control and planning.
- Depending on the project advancement, but before detailed work begins on building permits for the WCC's new office building, a real estate economist is recruited, to work on the site while WCC's own building are planned and constructed.

12. Financial management of the real estate project

The real estate development transactions will result in significant cash flows, and treasury management. Expert advice will be required to reduce exposure to debit interest on Swiss francs held, and to manage construction loans.

There will require to be careful stewardship of funds derived from transactions, with regard to their reinvestment in buildings. If land lease is a selected option, and the ownership option includes borrowing, or commitments remain outstanding for construction, then there will require to be a definition of the point at which funds received are considered available for use by programme.

Outcome indicators for the period 2018-2021

- A policy for designation of funds derived from sales or land lease transactions is approved by central committee in 2018.
- Professional advice is obtained on transaction management and treasury risks and opportunities, in a timely way, before the first building transactions are concluded in 2019.

13. Integrated IT system

An assessment of the feasibility of consolidating the accounting, fund-raising and contact management systems into an integrated and adapted enterprise resource planning (ERP) system will be conducted. Such a system would aim to streamline operational processes, avoid duplications, and incorporate data related to project management, including the tracking of member church involvement.

Outcome indicators for the period 2018-2021:

- In 2019, an assessment has been conducted, a report submitted to leadership, with a budget, and decision taken on whether to proceed with the project.

If the decision is to proceed, and the budget approved by executive committee, then implementation will go forward in accordance with a documented project plan.

14. Human resources initiatives

To ensure fairness in remuneration, improve the implementation of the appraisal system, and the quality of documentation of role descriptions. Implement the results of the benchmarking study conducted in 2016, ensuring the implementation of a fair reward system, with special attention to gender equity.

Outcome indicators for the period 2018-2021

- Performance appraisals will have been completed for more than 50% staff members by the end of 2018, and this target will then be extended, to ensure all staff members have an appraisal over the two-year period 2018-2019.
- Role descriptions for all staff will be revised by the end of 2019.
- A corrective action plan for the fair reward system will have been designed in 2018, and implemented across three years, by 2021, through an annual salary review process.

Annex A
Stable financial scenario 2018 – 2021
WCC Programme Funds Income & Expenditure (excl. Assembly)

CHF 000	Notes	Actual 2014	Actual 2015	Actual 2016	Actual 2017	Budget 2018	Plan 2019	Plan 2020	Plan 2021
Opening programme fund balance		2,816	3,156	4,184	3,293	3,066	1,020	1,320	1,020
Income									
Restricted programme contributions	1	16,020	14,625	13,443	13,167	14,068	13,900	13,900	13,900
Contributions : World Mission Conference		-	26	99	204	171	-	-	-
Unrestricted income distribution to programmes		4,206	3,065	3,891	3,912	3,948	3,950	3,950	3,950
Other income		819	439	652	732	904	600	600	600
Total programme income		**21,045**	**18,155**	**18,085**	**18,015**	**19,091**	**18,450**	**18,450**	**18,450**
Expenditure									
Programme implementation costs : fixed		647	633	659	600	650	650	650	650
Expenditure : restricted - matched to income									
Programme grants matched to income		874	799	311	290	399	399	399	399
Student costs Bossey		448	425	517	515	607	531	531	531
Ecumenical initiatives	2	1,702	1,665	1,827	1,877	1,882	1,882	1,882	1,882
EDAN Kenya		273	265	215	182	253	182	182	182
Special projects	3	125	60	279	576	610	468	468	468
Mission and evangelism		255	238	254	228	237	242	242	242
Programme implementation costs: variable		**2,626**	**2,476**	**2,646**	**3,001**	**2,628**	**2,725**	**2,725**	**2,725**
Programme staff costs : Geneva	4	8,791	8,204	7,859	7,866	7,723	7,823	7,823	7,823
Programme staff costs : field staff	4	1,091	1,023	956	829	918	918	918	918
Net infra. charge to programmes		3,256	2,560	2,352	2,258	2,362	2,300	2,300	2,350
Programme expenditure (excl. special events)		20,088	18,348	17,875	18,222	18,269	18,120	18,120	18,120
CWME conference and GETI					259	2,216			
Central Committee		607		857		602		600	
Total programme expenditure		**20,695**	**18,348**	**18,732**	**18,481**	**21,087**	**18,120**	**18,720**	**18,120**
Transfers		(10)	598	(244)	(61)	(50)	(30)	(30)	(30)
Increase/(decrease) programme fund balance		340	405	(891)	(527)	(2,046)	300	(300)	300
Transfers in from funds & reserves	5		623		300				
Transfers-in to cover programme deficits									
Closing programme fund balance	6	3,156	4,184	3,293	3,066	1,020	1,320	1,020	1,320

	CHF million
Foreign exchange rates	0.34
UNAIDS-PEPFAR	0.24
EAPPI	0.20
EHAIA	(0.10)
	0.68

Notes

1) Contributions 2019-2021 CHF 0.7 million higher than actual 2017

2) Expenditures of EAPPI, EHAIA, EAA, IP, EWN, and special project funding concerning EHAIA AND EAA.

3) Special projects include the Malawi consultation (2014), Syria and Iraq (2014-2021), Nigeria (2014-2018).

4) Budget 2018 includes full-time equivalent programme staff as listed below

	Geneva staff	Field staff	Total
Executives	45	15	60
Admin.	15	13	28
Interns	4	-	4
	64	**28**	**92**

5) It is assumed that a transfer from general reserves of CHF 300,000 can be made in 2019 and 2021 to provide for costs of central committee 2020 and 2022

6) Fund balances are planned at a record low level of CHF 1.0m at 31.12.18, being CHF 0.6 million Bossey's scholarship funds, CHF 0.4 million other

Annex B

Income development strategy 2018-2021

Background

In 2014 the central committee adopted an income development strategy to guide fundraising from 2014-2017.[1] The strategy was monitored biannually by the executive committee using financial results and milestones to assess progress and consider revisions, *cf.* GEN FIN 04.

The income development strategy 2018-2021 builds on what has worked well over the past four years and identifies areas that can be strengthened. It includes a review of trends and lessons learned in the period 2014-2017. The goal of the strategy is to maintain, and where possible, increase funding for the work of the WCC. The document includes 5 objectives with strategies for achievement and milestones to assess progress. The executive committee will monitor income development based on results and progress with milestones.

Guiding principles

- The World Council of Churches (WCC) is a fellowship of member churches, working together with ecumenical partners, to advance together towards unity in Christ on a pilgrimage of justice and peace. The identity, mission and strategic direction of the WCC determine priorities, directions and opportunities for fundraising.
- Income development is closely linked with programme development and participation in the life and work of the WCC. The more member churches and ecumenical partners are involved in the work of the WCC, the more likely it is to identify opportunities to maintain or increase resources to ensure that the work of the fellowship continues.
- Cultivating new sources of income is possible, but requires investment in relations, programme development and management, particularly if it is to be sustainable. It requires collaboration – ecumenical, private and public – around common goals addressed through time-defined activities.

Contributions income 2014 to 2017

Income *in CHF*	Membership contributions	Undesignated contributions	Programme contributions	Assembly contributions	Total contributions
2014	4,001,159	204,382	16,020,691	137,634	20,363,866
2015	3,794,023	83,363	14,650,966	114,622	18,642,974
2016	3,857,176	71,305	13,541,448	52,238	17,525,167
2017	3,838,036	77,897	13,186,189	68,047	17,170,169

Trends since 2014

- Member churches and ecumenical partners are faithful in supporting the work of the WCC. They continue to provide 95% of the resources that fund WCC programmes. Even where churches and partners had to reduce their contribution in the past four years, support for the WCC was maintained, to the extent possible, as a priority.
- The majority of contributions provided by member churches and ecumenical partners is considered core funding, i.e. used to finance programmatic work as per the directions determined by the central committee and the annual plans approved by the executive committee.
- A significant amount of funding, particularly from new sources, is considered grant-based funding, i.e. used to finance specific activities. This type of funding requires additional effort to obtain and manage.
- Interest in collaborating with faith-based organizations (FBOs) like the WCC has increased since 2014, i.e. UN agencies, international organizations, governments, etc. There are more opportunities for

[1] Opportunities for income development, Gen Fin 04, central committee 2014

collaboration on sustainable development. For example, the interest has strengthened WCC work on peace-building and HIV in the past four years with grant-based funding.
- Exchange rates influence income in Swiss Francs (CHF) and, since 2015, have had a negative impact compared with 2014. Though CHF income has decreased, most contributions have remained relatively stable in original currency; some have increased.

Lessons learned since 2014
- Maintaining strong relationships with historic funding partners is a particular asset of the WCC. For example, meeting annually with specialized ministries to present plans and promote networking with WCC staff helps maintain funding, strengthen collaboration and identify potential sources of income.
- There are different types of income and not all contributions are the same. The increasing reliance on grant-based funding for specific activities requires more investment to develop proposals, monitor finances and fulfil reporting requirements.
- WCC staff play an increasingly important role in identifying and securing new sources of funding, especially grant-based ones. They also play a significant role in maintaining new sources by adapting to specialized requirements.
- In order to ensure that new sources of funding comply with WCC criteria, procedures for screening new funding partners were implemented by the executive committee in 2015.

Objectives for income development 2018-2021
The goal of the strategy is to maintain and, where possible, increase funding for WCC work through the following objectives.

1. Strengthen the financial stewardship of member churches
The membership contributions plan adopted by the Busan Assembly asked churches to continue giving at the same level as 2012. The central committee in 2014 asked churches to give 2-5% more each year. The results for 2014-2017 are reported in GEN FIN 04.

The majority of member churches contribute annually, but more effort is needed to encourage churches that are not contributing to make a financial contribution. The majority of the churches that do contribute have increased their contribution in original currency one or more years in a row. Churches that are represented on governing bodies, commissions or involved in the work of the WCC are more likely to contribute than churches that are not.

The period 2018-2021 and the lead up to the next assembly is an opportunity to increase the number of churches that contribute annually. It is also an opportunity to strengthen the participation of all member churches in the life and work of the WCC.

Strategies for achievement
- Continue implementing the membership contributions plan, including asking churches that contribute to increase their contribution 2-5% annually.
- Continue working with WCC staff responsible for church relations to strengthen communication with member churches in an effort to increase the number of churches that contribute.
- Work with central committee members and presidents to encourage churches in their region that have not made a financial contribution since 2014 to contribute and be present at the next assembly.
- Monitor regional progress with member churches to identify priorities for follow up, using the percentage of member churches contributing as a bench mark to identify and challenge regions contributing less.

Milestones to assess progress

2018	More member churches make a financial contribution in 2018 than in 2017.

	At least 50% of contributing churches give more in 2018 than in 2017 in original currency. At least 90% of the churches represented on central committee make a financial contribution in 2018. Monitor regional progress with member church contributions; and churches that make a contribution after not having made one for many years.
2019	More member churches make a financial contribution in 2019 than in 2018. At least 50% of contributing churches give more in 2019 than in 2018 in original currency. At least 90% of the churches represented on central committee make a financial contribution. Monitor regional progress with member church contributions; and churches that make a contribution after not having made one for many years.
2020	More member churches make a financial contribution in 2020 than in 2019. At least 50% of contributing churches give more in 2020 than in 2019 in original currency. At least 90% of the churches represented on central committee make a financial contribution. Monitor regional progress with member church contributions; and churches that make a contribution after not having made one for many years.
2021	More churches make a financial contribution in 2021 than in any other year since 2014. At least 50% of contributing churches give more in 2021 than in 2020 in original currency. At least 90% of the churches represented on central committee make a financial contribution. Monitor regional progress with member church contributions; and churches that make a contribution after not having made one for many years. The assembly adopts a membership contribution plan for 2022-2029.

2. Strengthen collaboration with specialized ministries

"Specialized ministries are those church-based, church-related or ecumenical offices and organizations and alliances or associations thereof within the family of WCC, serving the ecumenical movement particularly in the areas of mission, *diakonia*, relief, development and advocacy."[2] There are presently 28 specialized ministries recognized by the WCC central committee compared to 27 in 2014.

Specialized ministries provide significant funding for WCC programme work and are involved directly in many activities. They have a long-term relationship with the fellowship and share the WCC's commitment to the one ecumenical movement. Many specialized ministries provide core grant support, while others provide grants for specific activities. Developing a common understanding of "ecumenical *diakonia*" has been essential to strengthening collaboration with specialized ministries since 2014.

Specialized ministries meet annually at a "working together" meeting with WCC staff to review financial results and draft plans, confirm funding levels and identify opportunities for cooperation. Specialized ministries meet biennially in a "round table" to consult with the WCC general secretary on common interests that will be addressed by the central committee, i.e. in 2014, 2016, 2018 and 2020. The WCC sponsors an annual ecumenical formation seminar for specialized ministries to promote leadership development and networking.

Since the Busan Assembly, the WCC has convened an "ecumenical strategic forum" every other year with specialized ministries and the wider fellowship to address critical issue that require an ecumenical response, i.e. in 2015 the forum addressed cooperation with international and intergovernmental

[2] Rule XVI, Specialized Ministries, WCC constitution and rules,

agencies; in 2017 the forum addressed *diakonia* and sustainable development; and in 2019 the forum will address racism, discrimination and xenophobia.

Strategies for achievement

- Maintain the mechanisms that promote collaboration with and between specialized ministries, i.e. working together, round table and ecumenical strategic forum.
- Continue developing WCC processes related to planning, monitoring, evaluation and reporting (PMER) with specialized ministries to ensure their requirements are met.
- Develop models of collaboration that strengthen WCC activities by planning and implementing together with specialized ministries where possible.
- Provide ecumenical formation for specialized ministry staff to develop leadership for future collaboration.
- Encourage mission and development agencies that are not currently recognized as specialized ministries by the central committee, to consider this form of partnership with the WCC.

Milestones to assess progress

2018	The round table contributes to a strong affirmation of the "Ecumenical *Diakonia* Study Document" as a common ground for cooperation between churches, councils, communions and specialized ministries. 20 participants join the ecumenical formation seminar with specialized ministries. Increased funding or cooperation on joint activities with one or more specialized ministry is achieved.
2019	The ecumenical strategic forum contributes to strengthening cooperation to combat racism, discrimination and xenophobia. 20 participants join the ecumenical formation seminar with specialized ministries. Increased funding or cooperation on joint activities with one or more specialized ministry is achieved.
2020	The Round Table meeting serves as pre-assembly with specialized ministries and contributes to developing assembly discussions on mission, diakonia, relief, development and advocacy. 20 participants join the ecumenical formation seminar with specialized ministries. Increased funding or cooperation on joint activities with one or more specialized ministries is achieved. New specialized ministries are recognized by the central committee.
2021	Up to 90% of all specialized ministries participate in the assembly, sending advisors and other participants, to support delegates in providing strategic direction for the WCC. Specialized ministries commit to supporting the strategic direction adopted by the assembly and to continue contributing financial and human resources for WCC programmatic work 2022-2029.

3. Develop new sources of income

What attracts new source of income is the work of the WCC, its convening role and its network of churches and partners, including partners of other faiths. New sources of income are normally identified by WCC staff and leadership or central committee members. Some specialized ministries are helping to identify potential income or supporting the WCC as a co-applicant on global funding opportunities.

New funding in the past four years has been from primarily secular sources, including UN agencies, governments and foundations, for special projects, i.e. time-defined activities with 12 to 18 month funding cycles. They have helped finance work on peace-building in Syria; inter-religious dialogue and cooperation in Nigeria; youth employment in Egypt; HIV and AIDS advocacy in Kenya, Zambia, Nigeria and the Democratic Republic of Congo; and globally; convening an ecumenical response to Ebola; child

protection and accompaniment in Palestine and Israel, etc. Grants are currently under development to support work in Iraq.

New sources of income are more likely to be obtained for country specific activities with an inter-faith approach to peace-building and social cohesion. New income may also be obtained for work related to the sustainable development goals (SDGs), particularly, but not limited to gender, health, education and peace-building. The sources of potential income include UN agencies and governments with whom the WCC already collaborates with and international institutions and foundations that value cooperation with FBOs.

Obtaining new sources of income often requires establishing new forms of collaboration, i.e. consortiums, co-applications, working with new partners; as well as strengthening the management of finances, monitoring and reporting of activities.

Strategies for achievement

- Maintain programmatic collaboration with UN agencies and continue developing relations with international agencies and foundations committed to working with the WCC on common goals.
- Collaborate with specialized ministries and other ecumenical partners to access global funding from governmental sources.
- Strengthen WCC staff capacity to obtain, manage and retain grant-based funding that promotes WCC work on peace-building and sustainable development.

Milestones to assess progress

2018	At least 2 opportunities to obtain income from new sources are developed, as evidenced by applications or grants awarded. Existing time-bound grants from secular sources are renewed where possible.
2019	At least 2 opportunities to obtain income from new sources are developed, as evidenced by applications or grants awarded. Existing time-bound grants from secular sources are renewed where possible.
2020	At least 2 opportunities to obtain income from new sources are developed, as evidenced by applications or grants awarded. Existing time-bound grants from secular sources are renewed where possible.
2021	At least 2 opportunities to obtain income from new sources are developed, as evidenced by applications or grants awarded. Existing time-bound grants from secular sources are renewed where possible.

4. Strengthen fundraising for the Bossey Ecumenical Institute

The Bossey Ecumenical Institute receives support from member churches and specialized ministries for its academic courses. The Bossey scholarship fund, which supports the studies of up to 35 students per year, receives contributions each year from congregations and regional churches, many of which are in Switzerland and Germany. The tradition is linked to Bossey students visiting parishes during advent each year.

Bossey has been providing ecumenical formation for over 70 years and has thousands of alumni around the world. Though a network of “Bossey Friends” exists, there is no active alumni network. As an accredited academic institution associated with the University of Geneva, the Ecumenical Institute is well placed to develop a professional alumni network to assist in recruiting students and raising funds for scholarships.

Strategies for achievement

- Continue working with Bossey faculty and students to promote the Ecumenical Institute.

- Maintain communication and improve reporting to the network of congregations, regional churches, member churches and individuals that support the Bossey Scholarship Fund.
- Develop a Bossey Alumni Network to help raise the profile of the Ecumenical Institute around the world.

Milestones to assess progress

2018	A network of congregations and regional churches that contribute to the scholarship fund is established.
2019	The network of congregations and regional churches receives as least two updates from the Ecumenical Institute. A project to develop and maintain a Bossey Alumni Network is defined.
2020	The network of congregations and regional churches receives as least two updates from the Ecumenical Institute. The Bossey Alumni Network is established.
2021	The network of congregations and regional churches receives as least two updates from the Ecumenical Institute. The Bossey Alumni Network is launched at the assembly during a reunion of alumni and friends.

5. Raise funds for the assembly

The assembly is funded in part by additional contributions from member churches and ecumenical partners. The additional assembly contributions are needed to ensure the participation of delegates and other participants from the Global South; as well to ensure the participation of a diverse group of young people attending as delegates, stewards or students.

Each member church will be asked to make a special contribution to the assembly fund, suggesting a contribution equivalent to the value of the church's annual membership contribution. The assembly is not only an opportunity to raise funds, but also to strengthen participation in the life and work of the fellowship.

Specialized ministries and other funding partners will be asked to provide an additional grant to support various aspects of the assembly such as the market place and workshop programme, stewards programme, global ecumenical theological institute, participation of partners and networks or other special interests related to programmatic work.

Strategies for achievement

- Coordinate assembly fund appeal to member churches with the invitation to nominate delegates.
- Make a special appeal to specialized ministries to support aspects of the assembly that promote collaboration in the areas of mission, diakonia, development and advocacy

Milestones to assess progress

2018	Pending decision on venue, dates, theme and seat allocation.
2019	An appeal to support the assembly fund is integrated with the invitations to nominate delegates. Initial plans for the assembly are presented to specialized ministries with a request to support the assembly fund and cooperate in programme development.
2020	All member churches that nominate delegates are asked to confirm their assembly fund contribution. Pre-assembly with specialized ministries generates cooperation and confirms financial support for different aspects of the assembly programme.

2021	All member churches that nominate delegates are asked to confirm their assembly fund contribution. Special contributions from member churches and specialized ministries help to ensure the assembly fund closes with no deficit to general reserves.

Accompanying note: Green Village, and planned renovation of the Ecumenical Centre

In 2018, the marketing for Green Village will be launched, leading to financial transactions in 2019 which, depending on the level of success, will provide the seed funding for WCC's own new building(s), and for the renovation of the Ecumenical Centre main building ("the Ecumenical Centre").

The Ecumenical Centre is a classified building. Architects have completed a study proposing a plan to renovate the Ecumenical Centre to include not only the chapel and conference areas, but also new office space, sufficient for all WCC staff. Such a renovation would liberate space in a new office building for rental, and thus indirectly provide an additional potential source of income. The renovation of a heritage building is likely to be costly; increasing the use of the Ecumenical Centre space by such an investment is an opportunity which would thus offer an unexpected advantage to the WCC.

During 2018, WCC will present the proposed project to local foundations, seeking financial resources which would allow the renovation to proceed during the second phase of the Green Village project, 2020-2023.

Depending on the success of that step, a target will also be set to seek contributions particularly towards the renovation of the chapel from member churches.

Milestones to assess progress

2018	Appeals to local foundations for the renovation of the Ecumenical Centre
2019	Building permit for renovation of Ecumenical Centre to be obtained
2020	Steering committee decision on feasibility and timeline, depending on funding
2021	If appropriate, and depending on decisions in 2020, appeal to member churches for renovation of chapel

Annex A – Membership and programme contribution income targets
Membership contributions – CHF 4.0 million annually with more churches contributing each year.
Programme contributions – CHF 13.9 to 14.5 million annually with new sources being explored each year.

Annex C – Assembly contributions
Assembly contributions – CHF 3.5 million by 2021.

Annex C

11th Assembly: financial scenario

The 9th Assembly, Porto Alegre, cost CHF 7.5 million. The total cost of the 10th Assembly is not known, but is likely to have been at least CHF 8 million. Korean churches and partners made a substantial contribution in kind, by offering the venue, the local transportation and other services.

The table for the 10th Assembly below reflects most likely only 70% of the total assembly costs, being the CHF 5.7 million paid directly by the WCC. We cannot presume to adjust the table towards the notional total cost, since no formal information was shared on the financial value of the Korean contributions. For this reason, the 10th Assembly cost below appears lower than the range of CHF 7.5 million to CHF 8 million, as would have been expected.

As set out in the table below, for the 11th Assembly from 2018-2021, it assumed that WCC may be able to raise CHF 3.5 million in contributions, close to, or slightly higher than contributions raised for the 10th Assembly from 2010-2013. In addition, WCC will draw on a balance of CHF 1.2 million (substantially as set aside from general reserves, as authorised by executive committee 2015-2017), and registration fees of CHF 0.5 million, complemented by transfers-in from other funds of CHF 0.8 million, including CHF 0.5 million from general reserves in 2018-2019. Total expenditure of CHF 5.8 million could then be planned, for both preparatory work and the event.

The total cost of an assembly with the level of representation shared in Porto Alegre and Busan was about CHF 7.5 million to CHF 8 million. If the total expenditure budget is CHF 5.8 million only, then the overall profile of the assembly will be adjusted accordingly.

	10th Assembly					11th Assembly				
	2010	2011	2012	2013	2010-2013	2018	2019	2020	2021	2018-2021
Opening balance	**1,647**	**1,695**	**1,749**	**2,349**	**1,647**	**1,205**	**1,305**	**1,448**	**1,913**	**1,205**
Assembly contributions	77	145	1,021	2,112	3,355	57	100	1,000	2,343	3,500
Undesignated income	100	-	100	-	200	-				-
Other income	-	-	4	450	454	-			450	450
Total income	**177**	**145**	**1,125**	**2,562**	**4,009**	**57**	**100**	**1,000**	**2,793**	**3,950**
Direct costs	(70)	(127)	(208)	(4,404)	(4,809)	(115)	(115)	(216)	(4,402)	(4,848)
Staff costs	(45)	(46)	(223)	(301)	(615)	(72)	(72)	(244)	(344)	(732)
Infrastructure	(14)	(18)	(101)	(172)	(305)	(20)	(20)	(75)	(105)	(220)
Total expenditure	**(129)**	**(191)**	**(532)**	**(4,877)**	**(5,729)**	**(207)**	**(207)**	**(535)**	**(4,851)**	**(5,800)**
Operating transfers in/(out)	-	-	7	83	90				330	330
Transfer from general reserves		100	-	100	200	250	250			500
Closing balance	**1,695**	**1,749**	**2,349**	**217**	**217**	**1,305**	**1,448**	**1,913**	**185**	**185**

APPENDIX 06 – General Reserves Policy and Building Reserves Policy

General Reserves Policy
The finance policy committee is responsible for recommending to central committee the policy on general reserves. The policy below was approved by central committee in June 2014, on the recommendation of the finance policy committee.

1. General reserves: definition
General reserves are defined as those funds available to the Council after meeting its obligations and commitments, and without realising fixed assets.

2. Source of general reserves
The Council respects the conditions related to the use of restricted programme contributions, applied strictly for the designated programmatic work. General reserves may be derived only from unrestricted income sources, including membership income or self-generated income. Should fixed assets held by the Council have decreased in net book value at the end of the financial year (as a result of depreciation charges for the year exceeding new additions to fixed assets), a transfer may be required to the general reserves from the funds reflecting the investment in fixed assets.

3. Transfers from general reserves
Any deficit in unrestricted operating funds at the end of a financial year will be covered by transfer from the general reserves. Any such transfer will be reported in the Statement of Movements in Funds and Reserves in the audited financial statements. A transfer from the general reserves to any other fund requires the approval of the executive committee.

4. Purpose of the general reserves
The general reserves have the following purposes. Through their definition which requires that they reflect net current assets held by the Council, they provide:

- a guarantee of sustainability, should there be an unfavourable change in conditions during a financial period;
- short-term working capital, when partners require that programme funds be brought very low at the year end, and the following year's contributions are received only at the end of the first quarter;
- a source for capital expenditure, such as major renovation or purchase of buildings, other than borrowing; and
- the financial resources at the disposition of executive committee to respond to an unexpected and urgent requirement of the Council on a short-term basis.

5. General reserves target
It is not the objective of the Council to save scarce resources beyond its needs. The Council's target for general reserves is set at 50% of annual staff costs.

6. Reporting and monitoring
A report on the level of general reserves will be made at each meeting of the finance sub-committee. The expected level of general reserves at the close of the period will be taken into account when executive committee approves a budget for the following year.
Movements on general reserves will be reported upon in the annual audited financial statements. The finance policy committee will review implementation of the policy at its meetings, and will recommend any change to policy in accordance with its mandate

Movements in general reserves 2014-2017

CHF thousands	2014-2017 Total	2014	2015	2016	2017
Opening balance at 1.1.14	**6,121**				
Net increase in unrestricted funds	234	(132)	584	(165)	(53)
Add cash flow for capital expenditure: see below	2,934	884	833	548	669
Distributions authorised by executive committee					
To assembly fund	(750)		(250)	(250)	(250)
To programme funds	(640)		(340)		(300)
To building project fund	(800)		(800)		
Closing balance at 31.12.17	**7,099**				

Cash flow generated (normally for capital expenditure)

	2014-2017 Total	2014	2015	2016	2017
Depreciation charged	7,020	1,806	1,668	1,664	1,882
Not covered by income	(814)	(194)	(160)	(126)	(334)
	6,206	1,612	1,508	1,538	1,548
Contractual loan reimbursements	(1,970)	(477)	(477)	(477)	(539)
Capital expenditure	(1,302)	(251)	(198)	(513)	(340)
Cash flow generated (normally for capex or loan reimb)	**2,934**	884	833	548	669

Executive committee and general reserves

During the four-year period, executive committee has monitored the reserves level at each meeting.

The following policies implemented by executive committee have had impact on the general reserves:

(i) Balanced budgets were approved and implemented

Balanced budgets required that expenditure and charges be covered by available income or programme fund balances, or other reserve balances. No programme deficit budget was approved, in which authorisation was granted to charge programme work to general reserves as part of budget strategy. Further, no programme deficit was charged to general reserves during the period.

During the period, a net credit of CHF 0.2 million increased the general reserves.

(ii) Low or very low capital expenditure budgets were approved and implemented

The balanced annual budgets include depreciation charges of about CHF 1.6 million annually. The charges do not represent expenditure in the year concerned, but the estimated value of use of fixed assets in the year, represented by about 2% of buildings, or 10% of furniture cost, for example. When budgets are balanced, as in (i) above, then a positive cash flow is created for WCC, because income received is matched with an accounting charge, rather than with an outgoing payment. Although the financial result is zero, or balanced, as reported in financial statements, the balance of cash at bank has increased. The cash at bank is required to cover loan repayments, and is normally also required for reinvestment in equipment and buildings.

To a very substantial extent, depreciation is covered from unrestricted income sources, including rental income at the Ecumenical Centre, income from the staff residential building, and by income at the Bossey guest house.

Loans of almost CHF 2 million were repaid during the period. Meanwhile, investment in capital expenditure was very low. Capital expenditure represented an average of CHF 0.3 million per year. This contrasts with the period 2000-2012, when WCC invested on average CHF 1.3 million per year of its own funds in renovation of buildings.

WCC generated CHF 2.9 million in 2014-2017, which was credited to general reserves, reflecting an increase in assets held, after coverage of liabilities and obligations, and without recourse to land and buildings.

(iii) Authorise transfers from the general reserves

Normally, funds generated as a result of low capital expenditure would, by their source, be held for reinvestment in buildings. In November 2015, having examined the general reserves plans, and considered the impact of the policies above, the finance sub-committee recommended, and executive committee approved:

"the principle that general reserves obtained by reduced investment in buildings be designated for purposes other than the renovation of buildings."

Reasoning included the following:

- There was no requirement to invest in the old Ecumenical Centre
- Green Village financial plans present the expectation that a new building can be funded from sales and development proceeds; and similarly that the renovation of the Ecumenical Centre might be funded from Green Village transactions;
- Creating an assembly fund from current income would require reduction in staff and other costs, rendering the WCC less able to respond to member churches, or meet approved plans, or raise new funds
- Financial modelling showed that the transfers could be made, and the target general reserves could still be reached

In addition, executive committee authorised CHF 0.8 million in transfer to the fund for the building project, which covers the interest cost for the pension fund, and professional fees for the Green Village project.

In 2018, CHF 0.3 million has been authorised for transfer to the programme funds, to cover the cost of the Papal visit, in particular the related media and security expenditure.

Anticipated charges to general reserves, and risks

1. Ordinary risks to general reserves 2018-2021

The ordinary risks to general reserves may be assessed as follows:

Examples of risks which would result in charge to the general reserves are:

- Programme deficits, where budgeted contributions not received, and/or programme expenditure exceeds budget, and/or foreign currency rates adversely affected programme income
- Bossey guest house and conference centre deficits
- Unfavourable movement in foreign currency rates, causing losses on revaluation of assets held in currencies other than Swiss francs. It is WCC's policy to recognise losses (or gains) on treasury to the unrestricted funds.
- Deficit on assembly.

A very low level of programme funds increases the risk of programme deficit.

2. Transition period Green Village project

During 2018-2021, the WCC expects to sell land and projects for two buildings on the Ecumenical Centre plot, and will reimburse all, or a substantial part, of the pension fund loan of CHF 24 million, sign a construction contract for one new building, and, depending on fund-raising, for a renovation of the Ecumenical Centre.

(i) Predicted call on general reserves

There will be call on general reserves (or the building reserve – see below) for two particular charges, as below:

(a) Loss of rental income, exposing the cost of operating the Ecumenical Centre, even reduced in size, as a net charge to unrestricted funds

The transition period will result in charges to unrestricted funds, related to the loss of net rental income on parts of the building demolished during 2019-2021 (and up until 2023). It is estimated that the net charge, representing the cost of running the Ecumenical Centre without the rental income, may be CHF 0.4 million in 2020, and CHF 0.7 million in 2021 and then annually to 2023 (total CHF 2.5 million over 3.5 years).

(b) Funding real estate economist staff position during the planning and construction (or renovation) of WCC's buildings

The fund for the building project is forecast to stand at CHF 0.8 million at the end of 2018. The balance could cover interest on the pension fund loan for two more years, if required, as well as professional fees for periodic advice, including legal advice, on the project.

It is estimated that a transfer of CHF 0.6 million should be made to the fund 2019-2020 in order to cover the cost of a real estate economist, who would work on project costing and monitor implementation over a four-year period.

Risks to general reserves

There will also be other risks, which could result in a call on general reserves including:

- the need to contract construction loans for WCC's own building or renovation, while awaiting contractual proceeds from the development project, and therefore the requirement to cover interest costs; and
- requirement to draw on WCC's own funds to cover part of WCC's own building construction cost, as a result of unforeseen matters, such as legal issue in settlement of the last tranche of development margin on one building; or over-expenditure on WCC's own building, compared to approved limits.

(ii) Due by the building project to the general reserves

Proceeds from the building project transactions will be applied first to reimburse the pension fund loan, but will also represent the capital for reinvestment in WCC's new building, and, as may be required, for the renovation of the Ecumenical Centre.

In order that the building project could take place, and as opposed to selling a very large area of undeveloped land outright to meet the pension fund obligation, CHF 3.9 million has already been transferred from general reserves to the fund for the building project. A further estimated CHF 0.6 million is required to be transferred to that fund in 2019-2020, as noted above. It may be concluded that at least CHF 4 million will require to be returned to the general reserves from proceeds of the building project transactions.

3. Other factors influencing general reserves policy

(i) Operating assets and cash flow management

By the end of December 2018, the programme fund balances are budgeted to reduce to CHF 1.3 million. In 2014, the programme fund balances totalled CHF 3.2 million.

While representing an obligation on the balance sheet, the programme funds, in the same way as the general reserves, are backed by cash at bank. As the programme funds reduce, the working capital available to WCC to manage operations is reduced. Working capital may be required when expenditures are not matched with income on a monthly basis, while during a whole year, income is matched with expenditure. During 2019-2021, WCC may require to apply assets backing the general reserves to manage cash flow challenges. In short, it should not be planned to reduce general reserves while programme funds are reduced.

(ii) Formulation of general reserves target

The target set by central committee in 2014 has been a moving target, formulated as 50% of staff costs. The target decreased in value from CHF 7.1 million in 2014 to CHF 6.2 million in 2017. The formulation of six months of staff costs represented an absolute risk to WCC, in terms of notice periods in staff contracts. From 2019, on the introduction of new Staff Regulations, the notice periods will vary depending on different factors.

APPENDIX 07 – WCC Child Safeguarding Policy – June 2018

(date of next review June 2021)

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1. Preamble
2. Statement on commitment to child safeguarding and guiding principles
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4. Definitions
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ANNEX 2 Child Safeguarding Reporting Framework
ANNEX 3 Child Safe Recruitment Guidelines
ANNEX 4 Child Safeguarding Incident Reporting Form
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Acronyms

CPMS	Minimum Standards for Child Protection in Humanitarian Settings
CSP	Child Safeguarding Policy
EAA	Ecumenical Advocacy Alliance
EAPPI	Ecumenical Accompaniment Program for Palestine and Israel
EDAN	Ecumenical Disability Advocates Network
EHAIA	Ecumenical HIV and AIDS Initiatives and Advocacy
EWN	Ecumenical Water Network
ECPAT	End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes
UNCRC	United Nations Convention on the Rights of the Child
WCC	World Council of Churches

1. Preamble

1. In March 2017 the World Council of Churches published an open invitation to the WCC member churches and partners under the title: "Churches' Commitments to Children" as an answer to the message of the 10th General Assembly of WCC in Busan, Korea, in November 2013, to address the needs of children as an integral part of the ecumenical commitment to the pilgrimage of justice and peace. It invited the churches "to promote child protection through church communities, promote meaningful participation by children and adolescents, and raise church voice for intergenerational climate justice, supporting initiatives for and with children and adolescents" (Churches' Commitments to Children p. 7). In line with the first recommendation, WCC now proposes a child safeguarding policy to its member churches.

2. According to the scriptures all children are given by God and created in the image of God. God cares for them all (Isaiah 49:16). Harm done to children, being precious members of the body of Christ (I Corinthians 12) harms the whole community and breaks communion within the whole body of Christ. Those especially responsible to exemplify love and making misuse of their position face grave consequences (Matthew 18:6).

3. The church therefore welcomes children through baptism or blessing (Mark 10:13-16). Moreover, Christ upholds children as examples of salvation (Matthew 18:4-5). Children are given an active and distinctive role among the believers and among those who hear and proclaim the word of God (e.g. I Samuel 3). Scripture reminds us to listen to children, nurture their spiritual journey and be perceptive of signs of danger (II Samuel 13).

4. It is the duty and commitment of the church to safeguard and respect all children, not only those inside our church community without any discrimination or distinction. Our personal authority and responsibility in relation to children is expressed in diakonia, which means self-sacrificial care for their spiritual and physical well-being, following the example of Christ (Philippians 2:5-8; Matthew 25).

5. Each person within the community should be aware of and should carry its personal responsibility to exercise their authority and responsibility in the right way and to hold each other accountable.

6. Where abuse is discovered, the legal system takes its own course and the church must co-operate with it. At the same time, as the body of Christ we have a responsibility to:

a. accompany victims, placing them at the centre of our compassion and healing care, and
b. accompany perpetrators towards repentance and restoration.

7. In the context of our calling, as a member of the body of Christ, we need a safeguarding policy to assist us in fulfilling our responsibilities towards children.

8. We encourage the member churches of WCC to receive, adopt, and implement this child safeguarding policy, and to share your reflections and experiences with us.

2. Commitment to Safeguarding Children and Guiding Principles

The WCC is committed to the safety and well-being of all children. The WCC takes its duty of care seriously and will aim at all times to provide the safest possible environment for children. This will be achieved by identifying and managing risks that may lead to harm, and dealing immediately with concerns and reports if they arise. This policy creates clear standards for the WCC as an organisation and for the behaviour of staff and others.

The WCC's Child Safeguarding Policy is based on three key pillars:

1. Zero Tolerance of Violence, Coercion, Exploitation, Neglect and Abuse: the WCC believes that all children have a right to be safe at all times, and that all children have equal rights to protection from all forms of violence, coercion, exploitation and abuse, regardless of their gender, nationality, religious or political beliefs, family background, economic status, legal status, ability, physical or mental health or criminal background. Any form of child abuse or exploitation is unacceptable.

2. Recognition of the International Legal Framework for Child Protection: the WCC recognizes the United Nations Convention on the Rights of the Child (UNCRC), and its guiding child rights principles. The UNCRC is the main international human rights convention for children. It has four guiding principles: 1) survival and development; 2) best interests of the child; 3) non-discrimination, and; 4) children's participation. A majority of the 52 articles within the UNCRC are concerned with children's rights to protection from all forms of violence, abuse, neglect and exploitation.

3. Adherence to Child Protection Legislation: In countries where WCC staff and others travel and work, the WCC will adhere to local and international child protection legislation, and international laws and conventions in relation to all forms of child abuse and child exploitation, including but not limited to: child sex tourism, child sex trafficking, child labour and child pornography.

3. Scope of this Policy

Adherence to the WCC's Child Safeguarding Policy and its Child Safe Code of Conduct is a mandatory requirement for all staff, volunteers, consultants, interns, contractors, representatives, partners and those invited by the WCC to visit projects (hereafter referred to as staff and others) serving programmes in which interactions with children may take place (such as, but not limited to, EAA, EAPPI, EDAN, EHAIA, EWN, Indigenous Peoples, Child Rights, etc.). All staff and others serving programmes in which interactions with children may take place will be made aware of the child safeguarding policy and their responsibilities as stated in the policy during their orientation .

This policy has three key objectives:

1. To create and maintain protective environments for children in delivery of WCC activities or WCC-funded activities.

2. To create mandatory organisational standards for the WCC to prevent, mitigate and respond to child protection risks.

3. To create and enforce mandatory behavioural standards – as set out in the annexed Child Safe Code of Conduct – for all staff and others and those visiting projects by invitation of the WCC in order to prevent, deter and immediately respond to risks posed to children by WCC activities and its representatives.

4. Definitions

1. Contact with children: means working on an activity or in a position that involves or may involve contact with children, either under the position description or due to the nature of the work environment. This includes indirect contact with children in the community (also see 'working with children' below).

2. Child Abuse: Abuse happens to boys and girls of all ages, ethnicity and social backgrounds, abilities, sexual orientation, religious beliefs and political persuasion. Child abuse includes physical, sexual and emotional abuse, neglect, bullying, discrimination, child labour and domestic violence. Abuse can be inflicted on a child by men or women, as well as by other children.

3. Child: A child is any person under the age of 18 years, unless a nation's laws recognise adulthood earlier. However, for the purposes of this policy, the WCC will always consider a child to be anyone under the age of 18, in line with the United Nations Convention on the Rights of the Child (UNCRC).

4. Child Protection: In its broadest sense, child protection is a term used to describe the field of actions that individuals, organisations, countries and communities take to protect children from acts of maltreatment (abuse) and exploitation e.g., domestic violence, child labour, commercial and sexual exploitation and abuse, HIV, and physical violence, to name but a few.

5. Child Safeguarding: Child safeguarding refers to the actions taken by an organisation when working with or around children to prevent and respond to the abuse of children by its own staff, volunteers or others associated with the organisation, including any partners or other contractors delivering services on behalf of the organisation. Child safeguarding is a sub-set of the broader field of 'child protection' (see definition above). Child safeguarding applies to any organisation that WCC works with, regardless of whether their activities are child-focused or not.

6. Child-Safe Environment: A child-safe environment is one where all children are protected from all forms of harm, and where there are clear, established guidelines and procedures for conduct, reporting abuse and follow-up.

7. Discrimination: Discrimination includes the exclusion of, mistreatment of, or action against an individual based on age, disability, ethnicity, family responsibilities, gender, marital status, nationality, place of residence, political opinion, race and/or colour, religion or belief, sexual orientation, social origin, state of health and state of pregnancy.

8. Duty of Care: Duty of Care is a common law concept that refers to the responsibility of the organisation and individual to provide children with an adequate level of protection against harm. It is the duty of the organisation and its individuals to protect children from all reasonably foreseeable risk of or real injury.

9. Emotional abuse: Emotional abuse occurs when a child is repeatedly rejected or frightened by threats. This may involve name calling, being put down or continual coldness from parent or caregiver; to the extent that it affects the child's physical and emotional growth.

10. Neglect: Neglect is the persistent failure or deliberate denial to provide a child with clean water, food, shelter, sanitation or supervision or care to the extent that the child's health and development are placed at risk.

11. Others: For the purposes of this policy, 'others', as referred to in the scope of this policy, refers to volunteers, consultants, contractors, donors, representatives, partners, and those invited by the WCC to visit projects.

12. Physical abuse: Physical abuse occurs when a person purposefully injures, or threatens to injure, a child or young person. This may take any form of physical treatment including but not limited to slapping, punching, shaking, kicking, burning, shoving or grabbing. The injury may take any form including but not limited to bruises, cuts, burns or fractures.

13. Protection: Protection includes all activities aimed at ensuring respect for the letter and spirit of international human rights, humanitarian and refugee law. For the WCC protection focuses on preventing, mitigating or responding to violence, coercion, deliberate deprivation and abuse.

14. Sexual abuse: Sexual abuse is actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions, and possession of child exploitation materials.

15. Sexual exploitation: Sexual exploitation is any abuse of a position of vulnerability, differential power, or trust for sexual purposes; this includes profiting monetarily, socially or politically from the sexual exploitation of another. Sexual exploitation includes using one's position of authority, influence or control to pressure, force or manipulate someone to do something against their will knowingly or unknowingly, by threatening them with negative repercussions such as withholding project assistance, not approving an employee's work support requests, threatening to make false claims about an employee in public etc.

16. Social Media: Social media refers to any form of internet or mobile phone technology, including personal websites, blogs, Facebook, Twitter, Linked In, Instagram, and others. In the context of this policy, this includes both social media used for work purposes, as well as the personal social media of staff or others.

17. Staff and Others: refers to all staff working for or contracted by the World Council of Churches or by any other organisation providing staff to work for the WCC (seconded staff), interns, volunteers,

contractors and consultants, those representing the WCC and those participating in WCC organised project visits. Staff refers to those employed by WCC, or any other organisations to work on WCC activities either full time, part time, and/or staff serving on a temporary, short term, long term, indefinite basis, paid or non-paid, working in any place of the world.

18. Working with Children: means being engaged in an activity with a child where the contact would reasonably be expected as a normal part of the activity and the contact is not incidental to the activity. Working includes volunteering or other unpaid work (also see 'contact with children' above).

19. Working with Children Check: is a prerequisite for anyone assessed as working with children by the WCC. It involves a national criminal history check and review of findings of workplace misconduct. The result of a Working with Children Check is either a clearance to work with children for five years, or a bar against working with children. Cleared applicants are subject to on-going monitoring and relevant new records may lead to the clearance being revoked.

5. Context

Child abuse is a global problem which affects both boys and girls. It has existed since the beginning of time and is deeply rooted in cultural, economic and social practices. Children can be abused physically, sexually, emotionally and through neglect and discrimination.

Most violence against children remains hidden; children who face violence, as well as those who witness it, often remain silent for fear of retribution and because of the stigma that violence carries for both victim and perpetrator. Many people, even children, accept violence as an inevitable part of life. Often, children who have suffered violence or those who are aware of such violence keep quiet because there are no safe or trusted ways to report the violence or get help. Many times, the perception of what is considered abusive or harmful to the child differs from culture to culture, and even among different individuals within the same cultural group.

Worldwide, there is a chronic lack of data on violence against children, which undermines understanding and action.

- In 2012 alone, 95,000 children and adolescents under the age of 20 were murdered – almost 1 in 5 of all homicide victims that year.
- Around 6 in 10 children between the ages of 2 and 14 worldwide (almost a billion) are subjected to physical punishment by their caregivers on a regular basis.
- Close to 1 in 3 students between the ages of 13 and 15 worldwide report involvement in one or more physical fights in the past year.
- Slightly more than 1 in 3 students between the ages of 13 and 15 worldwide experience bullying on a regular basis.
- About 1 in 3 adolescents aged 11 to 15 in Europe and North America admit to having bullied others at school at least once in the past couple of months.
- Almost one quarter of girls ages 15 to 19 worldwide (almost 70 million) report being victims of some form of physical violence since age 15. Around 120 million girls under the age of 20 (about 1 in 10) have been subjected to forced sexual intercourse or other forced sexual acts at some point in their lives. Boys are also at risk, although a global estimate is unavailable due to the lack of comparable data in most countries.
- 1 in 3 adolescent girls ages 15 to 19 worldwide (84 million) have been the victims of emotional, physical or sexual violence committed by their husbands or partners at some point in their lives.
- About 3 in 10 adults worldwide believe that physical punishment is necessary to properly raise or educate children.
- Close to half of all girls ages 15 to 19 worldwide (around 126 million) think a husband is sometimes justified in hitting or beating his wife.

While most child abuse occurs within families and communities, children may experience abuse and exploitation from staff or organisations which provide them with support and services. Physical and emotional abuse and neglect in organisations and institutions is often unintended, and is the result of poor conditions, lack of clear guidelines for behaviour and reporting abuse, and negligent management. However child abuse, in particular sexual abuse in organisations, may also be planned and premeditated. Child sex offenders target organisations working with children, in particular organisations where their abuse may go undetected, including those with inadequate recruitment and supervision practices. This can particularly be the case in emergency and humanitarian settings, where normal societal and government structures may be weakened or destroyed, and there is an influx of humanitarian workers. In emergency settings, the Minimum Standards for Child Protection in Humanitarian Action (CPMS) should be applied whenever possible.

6. Child Safeguarding Risk Management

Establishing Risk Context
The WCC recognizes that there are a number of potential risks to children in its work, particularly where staff or others come into contact with children, including humanitarian response activities (including accompaniment), workshops organized for or in relation with children. In recognizing these risks, the WCC will proactively assess and manage risks to children to reduce the risk of harm, and will comply with and build on sector minimum standards such as Minimum Standards for Child Protection in Humanitarian Action (CPMS).

This includes:
• In relation to the WCC's activities such as fundraising and communication
• Working to identify all potential risks to children in program design and implementation.

Child Safeguarding Risk Assessment
The WCC will assess the level of risk of child harm, abuse or exploitation, using the Child Protection Risk Assessment tool, in order to determine the level of contact with and risk to children, and the standards and mitigating measures that need to be put in place. Appropriate to the level of overall risk, this process will ensure that specific risks are identified and measures to mitigate those risks are incorporated into the project risk management matrix and also into program design, and program monitoring.

There are generally two types of risks to children that need to be considered in the risk assessment:
i. Risks to children by personnel during implementation
ii. Risk of harm to children through design or implementation of activities.

Both types must be considered and included in the child safeguarding risk assessment and included in the WCC risk management matrix and subsequent monitoring.

7. Use of Children's Images
The WCC marketing and fundraising material will at all times portray children in a respectful, appropriate and consensual manner. Guidelines on the use of children's images are included in ANNEX 1 Child Safeguarding Code of Conduct.

8. Guidelines for interviewing and reporting on children
Interviewing and reporting on children has its special challenges. The WCC has adopted the guidelines developed by UNICEF, and included in the ANNEX 1 Child Safeguarding Code of Conduct.

9. Use of Social Media
The WCC staff often use social media, both for work purposes as well as privately. The same guidelines for the use of children's images outlined in the WCC's Child Safeguarding Code of Conduct apply to images

and video posted on work-related social media. Staff will at all times uphold the values and beliefs of the WCC when using work-related social media. While staff and others are encouraged to share material and information about their work for WCC through their private social media accounts, such sharing shall always be done with caution and responsibility, and also in line with ANNEX 1 Child Safeguarding Code of Conduct. Staff and others shall not use photos or videos of children taken during a work trip on their personal social media sites for purposes other than that intended and/or agreed. Unless required by the program, communicating privately with beneficiaries met during a field visit is not allowed. Staff and others must never communicate through their own personal email, Facebook, or other social media accounts with any beneficiaries under the age of 18.

10. Employment of Staff and Contractors

The WCC is committed to preventing a person from working with children if they pose an unacceptable risk to children. The WCC's commitment to child safe recruitment, selection and screening practices aims to recruit the safest and most suitable people to work in our programs. The WCC has robust recruitment screening processes for all personnel in contact with children and additional screening measures for positions working with children. Our child safe recruitment practices are included in ANNEX 3.

The Child Safe Code of Conduct (Annex 1) outlines acceptable and unacceptable behaviour in relation to children. The WCC requires all staff and others to comply with the Child Safeguarding Policy and Child Safe Code of Conduct throughout their period of employment/engagement with the WCC. Failure to do so may result in a transfer to other duties, suspension or dismissal, depending on the nature of the offence. Criminal behaviour will be immediately reported to the proper authorities.

11. Reporting Breaches of the WCC Child Safeguarding Code of Conduct

Confidentiality of Reporting

All information about child safeguarding concerns and reports is to be kept confidential. Reports are to be made directly to the Child Safeguarding Focal Point who will coordinate an investigation team as appropriate. The general secretary and the deputy general secretaries are to be notified immediately that a report has been received. The Child Safeguarding Focal Point is to update the general secretary and the deputy general secretaries on progress with the investigation, to ensure that documentation is kept in a secure file. Reports can be made by staff and others and by any external party.

Concerns and reports can be made verbally, by email or by completing the WCC Child Safeguarding Incident Reporting Form (see ANNEX 4). The WCC Child Safeguarding Reporting Framework in ANNEX 2 must be followed.

If a WCC staff member is unsure whether an allegation amounts to child exploitation or abuse, they must contact the WCC Child Safeguarding Focal Point for confidential advice and further information (childprotection@wcc-coe.org or by phoning the WCC office +41.22.791.60.06).

While noting that any investigation needs to be conducted thoroughly, in such a way as to best address risk, all efforts should be made to complete investigations within 60 days.

Any actions necessary to meet the protection needs or the mental and physical health needs of the child MUST be taken at the same time that any reporting and/or follow-up investigation is taking place.

If a WCC staff member is requested not to take any further action by the person making the allegation, for instance out of fear for the security of the child, the WCC staff member must advise the requesting person that they are still obliged to notify WCC Child Safeguarding Focal Point and will pass on the protection concern.

If the incident constitutes a criminal behaviour, the Child Safeguarding Focal Point will immediately notify the police and other relevant authorities.

12. Educating the Organisation

The WCC is committed to providing child safeguarding training for all staff and others serving the WCC. The child safeguarding policy is included in the orientation procedures for all new staff and referred to in contracts for consultants and contractors. Staff members serving programmes in which interactions with children may occur, as well as members of the Staff Leadership Group (SLG), the Human Resources Department, and the Communication Department attend regular Child Safeguarding training sessions. The Child Safeguarding Focal Point and other staff with child safeguarding specific duties such as those responsible for use of images and social media will be encouraged to attend training on child safeguarding policies and practices provided by recognised external agencies.

The policy will be made available to all staff and others.

All staff and others will sign and acknowledge understanding of the Child Safeguarding Policy and Code of Conduct as a requirement of recruitment/engagement.

The policy will be accessible on our website at all times.

13. Reviewing the Child Safeguarding Policy

The WCC's Child Safeguarding Policy will be reviewed every three years or earlier if required by changes occurring in the context, with partners or State or National Legislation or international law.

14. Resource List

1. DFAT Child Protection Policy2017 and DFAT Child Protection Guidance Notes: http://dfat.gov.au/about-us/publications/Pages/child-protection-policy.aspx

2. United Nations Convention on the Rights of the Child: https://www.unicef.org/crc/

3. Minimum Standards for Child Protection in Humanitarian Action. Child Protection Working Group (2012): https://acfid.asn.au/sites/site.acfid/files/resource_document/CP-Minimum-Standards.pdf

4. World Council of Churches Child Protection Resources (summary table with links to external resources): https://www.oikoumene.org/resources-children

5. ECPAT International: http://www.ecpat.org/

6. IASC Child Protection Thematic area guide for : Integrating gender-based violence interventions in Humanitarian Action: http://gbvguidelines.org/wp-content/uploads/2015/09/TAG-child-protection-08_26_2015.pdf

7. Keeping Children Safe - A toolkit for child protection: http://resourcecentre.savethechildren.se/library/keeping-children-safe-toolkit-child-protection

8. Setting the standard – A common approach to Child Protection for international NGOs: https://resourcecentre.savethechildren.net/sites/default/files/documents/1603.pdf

9. United Nations World Report on Violence Against Children: www.unviolencestudy.org

10. ACFID Guidelines for development of a child protection policy:
https://acfid.asn.au/sites/site.acfid/files/resource_document/Guidelines-for-the-development-of-a-child-protection-policy.pdf

11. Keeping Children Safe Online:
https://acfid.asn.au/sites/site.acfid/files/resource_document/KCS_Online_Guidance_2014.pdf

12. UNICEF, Child Protection in the Digital Age: National responses to online child sexual abuse and exploitation in ASEAN Member States (2016):
https://www.unicef.org/eapro/Child_Protection_in_the_Digital_Age.pdf

13. UN Convention on the Rights of the Child In Child Friendly Language: Poster and brochure

14. IAWGCP, Children's Participation in Decision Making: Why do it, when to do it, how to do it (2007)

ANNEX 1. WCC Child-Safe Code of Conduct
Note: This Code of Conduct is to be read in conjunction with the WCC Child Safeguarding Policy

Staff and others representing or visiting WCC activities in which interactions with children may take place are responsible for maintaining a professional role with children, which means establishing and maintaining clear professional boundaries that serve to protect everyone from misunderstandings or a violation of the professional relationship. This Child Safeguarding Code of Conduct sets out the behaviour which WCC expects from all people associated with or representing it.

The WCC condemns all forms of child abuse, discrimination and sexual exploitation, and is committed to creating and maintaining a child-safe environment. Child abuse occurs when adults or other children hurt children or young people under the age of 18, either physically, emotionally, sexually, through neglect, or in some other way.

I, _____, acknowledge that I have read and understand WCC's Child Safeguarding Policy, and agree that in the course of my association with the WCC,

I WILL:
• Conduct myself in a manner that is consistent with the values of the WCC.
• Treat all children and young people with respect, regardless of age, disability, ethnicity, family responsibilities, gender, marital status, nationality, place of residence, political opinion, race and/or colour, religion or belief, sexual orientation, social origin, state of health and state of pregnancy.
• Provide a welcoming, inclusive and safe environment for all children, young people, parents, staff and volunteers.
• Keep confidential all information that I am a party to regarding child protection cases, disclosing and discussing information only with the Child Safeguarding Focal Point or the deputy general secretaries, or other parties as designated by them and/or according to reporting procedures.
• Respect cultural differences.
• Encourage open communication between all children, young people, parents, staff and volunteers, and allow children and young people to participate in the decisions that affect them.
• Report any concerns of child abuse in accordance with WCC reporting procedures.
• Be transparent in my actions and whereabouts.
• Take responsibility for ensuring I am accountable and do not place myself in positions where there is a risk of allegations being made. Wherever possible, I will ensure that another adult is present when I am

working in the proximity of children. I will discuss other measures as necessary with the WCC Child Safeguarding Focal Point.
• Self-assess my behaviour, actions, language and relationships with children.
• Report any concerns or suspicions regarding abuse by a fellow worker, volunteer, contractor, consultant, visitor, or partner personnel via the WCC child safeguarding incident reporting mechanisms.
• Comply with all relevant local legislation, including labour laws in relation to child labour
• Immediately disclose all charges, convictions and other exploitation and abuse and policy non-compliance in accordance with appropriate procedures.

I WILL NOT:
• Engage in behaviour that is intended to shame, humiliate, belittle or degrade children.
• Use inappropriate, offensive, harassing, abusive, sexually provocative, demeaning, culturally inappropriate or discriminatory language when speaking with a child or young person.
• Invite unaccompanied children into my home, unless they are at immediate risk of injury or in physical danger.
• Hit or physically assault children. This includes refraining from physical punishment or discipline of children (excluding my own children).
• Develop sexual relationships with children or relationships with children that may be deemed exploitative or abusive.
• Engage in any form of sexual activity or acts, including paying for sexual services or acts, with any child under the age of 18.
• Behave provocatively or inappropriately with a child. Hold, kiss, cuddle or touch a child in an inappropriate, unnecessary or culturally insensitive way.
• Do things of a personal nature that a child can do for him/herself, such as assistance with toileting or changing clothes. If this is necessary, for example for a child with a disability, I will inform my supervisor first and be as open as possible in my behaviour.
• Sleep close to unsupervised children unless absolutely necessary, in which case I must obtain my supervisor's permission, and ensure that another adult is present if possible.
• Seek to make contact and or spend time with any child that I come into contact with in my role as a representative of the WCC outside of the designated times and activities set for performing my role as a representative of the WCC*. This includes not making contact by email or social media. I will not seek to connect with or "friend" any children I meet in the field on my personal social media account, including Facebook or any other social media platform.
• Condone or participate in behaviour of children that is illegal, unsafe or abusive.
• Act in a way that shows unfair and differential treatment of children.
• Release or discuss any personal or confidential information about suspected or proven child abuse or protection cases other than with the Child Safeguarding Focal Point, the deputy general secretaries, or other parties as designated by them and according to reporting procedures.
• Use any computer, mobile phone, or video and digital camera to exploit or harass children. I will not access child pornography through any medium (see also 'Use of Children's Images' below).
• Hire children to perform domestic labour or other labour which is inappropriate given their age or developmental stage, which interferes with their time available for education and recreational activities, or which places them at significant risk of injury.

Use of Children's Images
When photographing or filming a child for work purposes, I must:
• Not post photos taken of children during a field visit on any of my personal or private social media sites (Facebook, Twitter, Instagram, blog, website, etc.), without clear references to my work and profession.
• Assess and endeavour to comply with local traditions or restrictions for reproducing personal images before filming or photographing a child.
• If circumstances allow, obtain informed consent from the child's parent or guardian before taking a child's photography or filming them. As part of this I must explain how and where the photograph or film

will be used and for what purpose. I will use the Media Consent Form to record all details of the image taken. This form will be kept on file at the WCC Communication office as important evidence that consent has been given.

• Ensure photographs or films present children in a dignified and respectful manner and not in a vulnerable or submissive manner. Children should be adequately clothed and not in poses that could be seen as sexually suggestive.

• Ensure images are honest representations of the context and the facts.

• Ensure children are portrayed as part of their community.

• When appropriate, ensure file images do not reveal identifying information about a child when sending images electronically.

• When appropriate, ensure there is no identifying information of the child used in the publication of images with their location. I will ensure all recorded identifying details are stored confidentially.

Ensure a risk assessment is conducted before live streaming, expectations of privacy are considered and the same principles outlined above are applied.

Guidelines for interviewing children (adoption of UNICEFs guidelines)

• Avoid questions, attitudes or comments that are judgmental, insensitive to cultural values, that place a child in danger or expose a child to humiliation, or that reactivate a child's pain and grief from traumatic events.

• Do not discriminate in choosing children to interview because of sex, race, age, religion, status, educational background or physical abilities.

• No staging: Do not ask children to tell a story or take an action that is not part of their own history.

• Ensure that the child or guardian knows they are talking with a reporter. Explain the purpose of the interview and its intended use.

• Obtain permission from the child and his or her guardian for all interviews, videotaping and, when possible, for documentary photographs. When possible and appropriate, this permission should be in writing. Permission must be obtained in circumstances that ensure that the child and guardian are not coerced in any way and that they understand that they are part of a story that might be disseminated locally and globally. This is usually only ensured if the permission is obtained in the child's language and if the decision is made in consultation with an adult the child trusts.

• Pay attention to where and how the child is interviewed. Limit the number of interviewers and photographers. Try to make certain that children are comfortable and able to tell their story without outside pressure, including from the interviewer. In film, video and radio interviews, consider what the choice of visual or audio background might imply about the child and her or his life and story. Ensure that the child would not be endangered or adversely affected by showing their home, community or general whereabouts.

Guidelines for reporting on children (adoption of UNICEFs guidelines)

• Do not further stigmatize any child; avoid categorizations or descriptions that expose a child to negative reprisals - including additional physical or psychological harm, or to lifelong abuse, discrimination or rejection by their local communities.

• Always provide an accurate context for the child's story or image.

• Always change the name and obscure the visual identity of any child who is identified as:

a. A victim of sexual abuse or exploitation,

b. A perpetrator of physical or sexual abuse,

c. HIV positive, or living with AIDS, unless the child, a parent or a guardian gives fully informed consent,

d. Charged or convicted of a crime,

e. A child combatant, or former child combatant who is holding a weapon or weapons.

• In certain circumstances of risk or potential risk of harm or retribution, change the name and obscure the visual identity of any child who is identified as:

a. A former child combatant who is not holding a weapon but may be at risk,

b. An asylum seeker, a refugee or an internal displaced person.

• In certain cases, using a child's identity - their name and/or recognizable image is in the child's best interests. However, when the child's identity is used, they must still be protected against harm and supported through any stigmatization or reprisals. Some examples of these special cases are:

a. When a child initiates contact with the reporter/journalist, wanting to exercise their right to freedom of expression and their right to have their opinion heard.

b. When a child is part of a sustained programme of activism or social mobilization and wants to be so identified.

c. When a child is engaged in a psychosocial programme and claiming their name and identity is part of their healthy development.

• Confirm the accuracy of what the child has to say, either with other children or an adult, preferably with both.

When in doubt about whether a child is at risk, report on the general situation for children rather than on an individual child, no matter how newsworthy the story.

These behaviours are not intended to interfere with normal family interactions.

I understand that the onus is on me, as a person engaged or associated with the WCC, to use common sense and avoid actions or behaviours that could be construed as child abuse when engaging in WCC activities, projects, meetings, workshop or visiting locations in which WCC activities take place.

I have read the WCC Child Safeguarding Policy and Code of Conduct and discussed its contents with the WCC human resources manager and my supervisor. I am aware that the WCC expects me to uphold at all times the standards of behaviour described in the Code of Conduct above. I also understand that disciplinary measures and legal steps will be taken if I am found to be in breach of the Code of Conduct. I understand that in making this report, the WCC may have to inform other authorities, in a confidential manner and only if necessary for the safety of the child, the staff member, or the agency, or to meet obligations to funders.

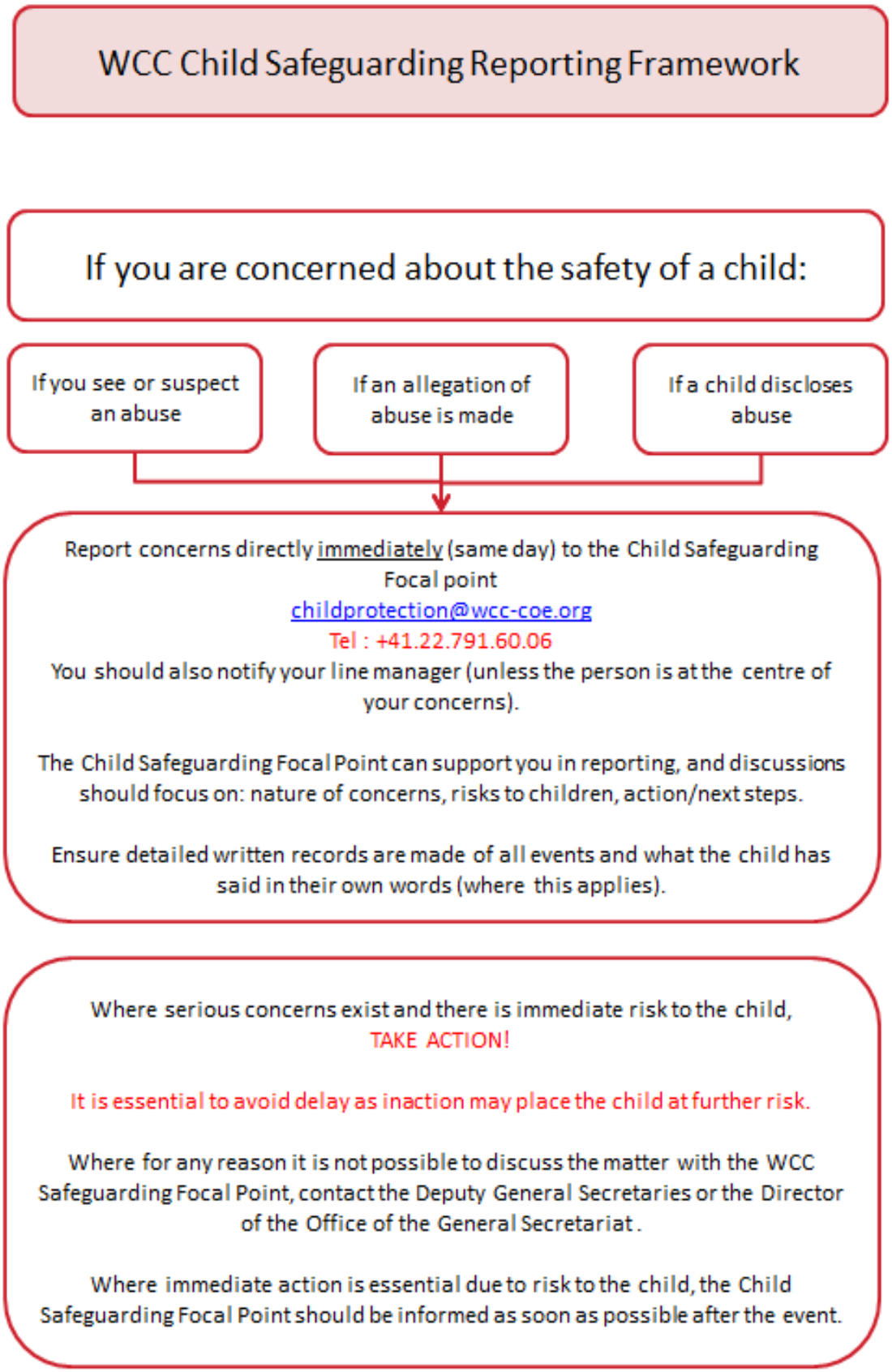
Name of signatory:

Signature: Date _____/_____/_____

Name of Witness:

Signature: Date _____/_____/_____

ANNEX 2. Child Safeguarding Reporting Framework



ANNEX 3. Child-Safe Recruitment Guidelines

The WCC engages the child safe recruitment practices outlined below.

In position descriptions and advertisements:

• Position descriptions are provided for all staff and others engaged to work for the WCC which describe key selection criteria and outline tasks and accountabilities.

• All positions, including where the duties of an existing position are changed, are assessed for level of contact with children and level of risk in relation to contact with children. Subsequent actions will then be required accordingly. Positions can be assessed as:

- No impact on/no contact with children
- Impact on/contact with children
- Working with children.

• Our child safe commitment is promoted on our website and in all job advertisements.

• Our website link to the child safeguarding policy is provided to all job applicants.

• Applicants will be requested to disclose whether they have been charged with child exploitation offences anywhere in the world in the application process. This will be documented.

In interviews and reference checks:

• Interviews are conducted for all positions, ideally in-person, but Skype video interviews may be necessary in the international context.

• In all interviews: behavioural-based questions are included, asking for examples of the candidate's past behaviour and experiences.

- In positions assessed as working with children, the panel will also explore the candidate's motivations for and experience in working with children, including value-based and scenario-based questions seeking information about the candidate's attitudes to children, professional boundaries, accountability, team work, how they have responded to ethical dilemmas and past behaviours and responses to certain situations. This includes existing staff within the organisation, who are applying internally, as well as staff and consultants recommended by other organisations.

• A minimum of two verbal reference checks are required for all preferred candidates, including short- and long-term positions, volunteers, interns and consultants representing the WCC. The candidate's most recent employer/supervisor must be one of these referees. The WCC will verify the identity of the referee and make direct contact with each of these referees. Written references will not be accepted. The WCC reserves the right to request additional references. Unless the position is assessed as no impact on/no contact with children, the reference check will include a child safeguarding question.

In contracts:

• All positions include a probationary period (depending on the length of the contract).

• The WCC reserve the right to refuse employment to or terminate any person's employment if they may pose a risk to children. All employment contracts, including for consultants, must contain provisions for disciplinary action up to and including dismissal for any person who breaches the Child Safeguarding Policy and Child Safe Code of Conduct.

Upon accepting a job offer:

• Before engagement, all staff and others unless in positions assessed as having no impact on/no contact with children, must provide a national police check or a relevant criminal history check (this may depend on the country or countries of most recent residence) , or by default a statutory declaration (see template Annex 5) in case of emergency to commence the work. A statutory declaration does not prevent the need to provide in a reasonable period of time a police check.

• All staff and others must sign the WCC's Child Safeguarding Code of Conduct to acknowledge they have read, fully understood, and agree to comply with, WCC's Child Safeguarding Code of Conduct (Annex 1).

• Staff and others in positions assessed as 'working with children', must provide a "Working with Children Check" or equivalent as allowed by legislation and available in the country of residence.
• Once engaged, all staff and others will receive Child Safeguarding Orientation and attend regular Child Safeguarding training sessions.

ANNEX 4. Child Safeguarding Incident Reporting Form

This form should be used to report if you see or suspect abuse, if an allegation of abuse is made, or if a child discloses abuse. The information you provide here will be kept CONFIDENTIAL and all steps will be taken to ensure you are supported by management and that your protection is considered in any actions taken.

Part One: About You
Name: _____::_____
Your role:_____
Details of any other organisation involved: _____:_____
Your relationship to the child or young persons concerned: _____

Part Two: About the Child
Name(s): _____
Male/female: _____
Age: _____
Address: _____
Whom does the child or young person live with? _____

Part Three: About Your Concern(s)
How did you come to have a concern: was the abuse observed or suspected?

Was an allegation made? Did a child disclose abuse?

Date, time and place of any incident(s) reported to you: _____

Nature of concern/allegation:

Observations made by you (e.g. child's emotional state, any physical evidence):

Write down exactly what the child said and what you said (or another informant said):
(continue on a separate sheet of paper if necessary)

Any other relevant information? (E.g. disability? language?)

Were other children involved or aware?

Are other children in immediate danger or at risk?

Have you already spoken to parents or caregivers or any other Child Protection Personnel or Agencies?
Yes or No _____
If Yes, who or whom? _____

Time and date that report was submitted: _____

Person(s) to whom report was made:
_____(e.g. name of supervisor/manager/staff)

Advice given by that person or agency: _____

Action taken:
_____
_____

Signed _____

Date _____

Note: Please remember that all information contained in this report must be kept confidential and must not be revealed to anyone except the person you reported to. You will be informed of next actions that will be taken.

ANNEX 5. Statutory Declaration

STATUTORY DECLARATION

I, (name).....of (address) …….
do sincerely declare that:

1. I resided in (country)……from (date)……..to (date)…….……..
during which period I was employed by (organisation)……
in the role/position of ……

2. At no time during my stay in (country) …….……..was I involved in or convicted of any criminal offence, including an offence of or relating to child abuse, exploitation or child pornography, in (country)…….……...

3. I have not been charged with any offence that is incomplete or awaiting legal action, nor am I aware of any investigation into my affairs that has the potential to lead to such charges of or relating to child abuse, exploitation or child pornography.

I fully understand the above, or the above has been fully explained to me by another person or interpreter who fully understands the above, such that I fully understand the above. I understand that a person who intentionally makes a false statement in a statutory declaration is subject to legal action, and I believe that the statements in this declaration are true in every particular.

Signature of person making the
declaration……..
Declared at (place) ……
this …….…….day of ……..(month) …….……(year).

Before me, (Signature and title of person before whom the declaration is made)

……

ANNEX 6. Media Consent Form

All form of media and communication

What is this consent form for?

The Word Council of Churches (WCC) collects image and voice of individuals, including children, on video, audio, photographic, or any other medium (collectively referred to as 'the recordings') physically of digitally, for a wide range of reasons, but mainly for communication and advocacy purposes.

These recordings may be used on WCC websites, in newsletters, brochures, promotional materials, news releases and other print and digital communication channels (including social media, such as Facebook, Twitter, Instagram, etc.).

This consent form gives permission for the WCC to own the publishing rights and to publish the recordings.

Who should sign the consent form?

For Individuals above 18 years old, only the individual concerned shall sign it.

For individuals below 18 years old of age, only the signature of their parents (or guardians) shall represent informed consent. This ensures that the child is aware consent has been given, or withheld.

While the WCC will make all reasonable efforts to ensure that only appropriately authorised persons complete the consent form and sign the authorisation section, the WCC will not be responsible for circumstances in which it is misled as to the identity and authority of that person.

What happens to the consent form once it is filled out and signed?

The consent form will be placed on the WCC Communications Department, Geneva, Switzerland. If requested, a copy of the form will be made available to the individual or the child's parents/legal guardians.

Should you require any further information, please contact the director of communication or the Child Safeguarding Focal Point when a child is concerned:

media@wcc-coe.org (Communication)
childprotection@wcc-coe.org (Child Safeguarding Focal Point).

I, _____,
(Name and first name)

grant to the World Council of Churches (WCC) permission to record my image and voice on a video, audio, photographic, or any other medium (collectively referred to as 'the recordings') digitally or physically.

I acknowledge that all publishing rights copyrights, title, and interest to the recordings will belong to the WCC.

The WCC may use my name in connection with these recordings. The WCC may also use, reproduce, exhibit or distribute in any medium (e.g. print publications, videotapes, online) these recordings for any purpose that the WCC, and those acting pursuant to its authority, deem appropriate.

These recordings, as well as the present Media Consent Form signed will be placed in the WCC Communications Department, Geneva, Switzerland.

I also allow the WCC to publish the text and/or transcript of my remarks. Publication includes print publications, videotapes and online distribution.

_____
(Nature, place and date of the recording)

_____
(Signature of the individual)

_____
(Date)

_____
Parent's/Guardian's signature *(if the individual is a child below 18 years old)*

_____
(Date)

Please return form to:
World Council of Churches
P.O. Box 2100
CH - 1211 Geneva 2
Switzerland
Tel: +41.22.791.61.11
Email: media@wcc-coe.org

APPENDIX 08 – A Message from the World Council of Churches

Members of the Central Committee, meeting in June 2018 as representatives of the whole fellowship of the WCC, send the following message to the member churches and the wider world.

We greet you and warmly invite you to join with us as we celebrate 70 years since the creation of the World Council of Churches. We are 'a fellowship of churches that confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together our common calling to the glory of the one God, Father, Son and Holy Spirit.'

We give thanks to the Triune God that, 70 years ago after a time of bitter war, churches remembered the prayer of Jesus 'that they may all be one' (John 17:21) and committed themselves to call one another to unity. Having reached our 'three score years and ten' (Psalm 90:10) we celebrate that so much has been given and received among us, while recognizing that there is more yet to come. In our anniversary year, we affirm that we will continue to move together on a journey that has its beginning in the call of God to a pilgrim people and its end in the unity of the whole creation.

We praise God that the churches in our fellowship, and other churches like the Roman Catholic Church, have grown so much closer to one another than they were 70 years ago. We have seen more clearly what unites us. We have stories to share of reconciliation and renewal, of searching theological dialogue and the overcoming of differences. Love and fellowship between us have deepened during our 'lifetime' together. What seemed to be an 'impossible possibility' in 1948 has proved to be a lasting and visible sign of the unity God brings.

Throughout our seventy-year history, we have constantly adapted our focus, responding to the needs of the member churches and the challenges of the world, growing in communion and visible unity so that the world may believe. We hold in grateful memory many significant steps on our journey, such as 'Baptism, Eucharist and Ministry', the 'Programme to Combat Racism', the conciliar process on 'Justice, Peace and the Integrity of Creation' and the 'Decade of Churches in Solidarity with Women'; and our forebears who engaged in this work. In the steps of those who have gone before us, we are now engaging in transforming discipleship. Now we taste the harvest of the WCC's unwavering advocacy for peace, in the dawn of reconciliation in the Korean Peninsula, and in the award of the Nobel Peace Prize to our partner ICAN, as together we campaign to abolish nuclear weapons. We continue to call for an end to rape and violence through 'Thursdays in Black'.

We have seen how Jesus Christ is present within us, in the whole world and especially with those at the margins of our communities. We choose to join him there in mission to the world. We have affirmed, without compromise, the inherent dignity of all humankind and we have called for justice for a wounded and violated earth and changing climate. We have re-imagined our being together as a pilgrimage of justice and peace, in which we find our unity as we travel together on God's earth.
We are impatient for a growth of grace in the church and in the world, and pray together each day for God's will to be done.

While celebrating the gifts that God is offering to us and to our fellowship, we repent and confess, with sorrow and regret, that we have not yet reached the full, visible unity to which we call one another. Our churches still cannot all share together around the Lord's table. We pray for those Christians who are persecuted, suffering wherever they are, especially in the Middle East. All Christians live in a world marred by division and disunity. There are new challenges for humankind, as there are profound inequalities, violence, racial injustice and division. Today we grieve for the suffering of refugees and migrants, of separated families, of people trafficked into slavery, of boats turned away from the shore, and of human rights denied.

We give thanks for all those who live and work as good and faithful stewards on a daily basis in our churches, proclaiming the Gospel in words and deeds, responding to all who suffer and campaigning for justice, we are all called to be witnesses of Christ around the world.

In 1948 the WCC was founded in the great hope that unity among churches might be a sign and servant of the unity of humankind, and of that peace which the world cannot give, but which God promises. In 2018 we continue to long and work for the gift of unity; for the church and for the world. We gladly take this anniversary moment to recommit ourselves and our churches to continue the journey together. His All Holiness, Ecumenical Patriarch Bartholomew, reminded us, as part of our celebrations, that 'The fruit of unity cannot ripen without divine grace.' We have learned, over 70 years, that human endeavours often fail, but that the grace of the God who is always faithful is with us and will bring to fulfilment the prayer of Jesus 'that they may be one'.

We celebrate, this year, a long common pilgrimage on the path to unity; walking together, serving justice and peace. His Holiness Pope Francis, in graciously visiting us in our year of celebration, strengthens our hope that, under God's hand, all our prayers for unity will be fulfilled.

We give thanks to God who has guided our steps so far, and we set out on the same path once more, with zeal and fervour renewed. We invite you to be part of the journey, and to participate in what God is doing and will do, in and through our fellowship of churches. All praise be to God; Father, Son and Holy Spirit, Amen.